WORLD CALL

SEPTEMBER
1919

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CHURCHES HELPED BY TH

Circulation Department

WORLD CALL wants to go to its first international convention 100,000 strong. The Circulation Department is in sympathy with this worthy ambition. Are you? If so, how about one more subscription at once?

The Anderson, Indiana, church recently sent in the following subscriptions: One for the Y. M. C. A. library, one for the Y. W. C. A. library, one for the public library and one for the ladies' rest room in the court house. How about your city?

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We appreciate the assistance of those of you who are making canvasses for subscriptions in churches and missionary societies. If WORLD CALL is to reach that coveted 100,000, it will be through your cooperation.

To avoid confusion, send all subscriptions direct to WORLD CALL, 222 Downey Avenue, Indianapolis, Indiana.

A Correction

IN the article "The Methodists Take to the Fields" which appears on page 39 of this issue the third paragraph should mention the Methodist Episcopal Church as jointly responsible with the Methodist Episcopal Church South for the Centenary movement and its success. Both were mentioned in the original article, but the former was omitted in the final preparation of the magazine.

October World Call Will Be the Annual United Budget Number

IT will set forth in graphic form salient facts from all the fields and departments of our organized work and will give glimpses and hints of the marvelous opportunities now open on every hand and throughout the world. The first and best service any reader can render to the cause of Christ is to get the subscription of a friend and send it at once so that this important issue will be received. A dollar is a small amount to pay for twelve issues of such a magazine as you now know WORLD CALL to be. Help us double its service.

The September Cover

THE Cathedral of Notre Dame at Rheims, was completed in the 14th century. For centuries it was the coronation place of the kings of France. The historic edifice had been turned into a hospital for wounded Germans, but the Red Cross flag was ignored by the German gunners.

WORLD CALL

Continuing

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Nave and Choir of Famous Cathedral at Rheims, Destroyed by German Siege Guns

To inform those who are interested; to interest those who ought to be informed

World Call

SEPTEMBER, 1919

222 Downey Avenue, Indianapolis, Indiana

Except the Lord Build the House

"Except the Lord build the House,
They labor in vain that build it."
—Psalm 127:1.

BUILDING in the name of God, for the service of God's children and to the glory of Christ is a serious undertaking; and a sublime one. It allows no place for mere show and vanity; for raising a steeple ten feet higher than one of a neighboring church or beating their $3,000 pipe organ with one that costs $5,000; and yet we may profit by the example of our neighbors and be "provoked unto love and good works" by their zeal and devotion.

When God Helps

If the church building is located where it ought to be, taking into account the nearness of other churches, the distance of the homes of the people that it ought to serve, its ease of access to strangers who should be led to its doors and the dignity of the house of God in the community, then so far we may be sure that God is building the house even before the architect begins to prepare the plans.

If the building is planned not merely as a shelter for worshipers of God but also as itself a piece of worship, if it is arranged to facilitate every phase of divine service, if it is wisely designed to meet the needs of the young who may be instructed in classes and grades as well as the mature for whom one great public assembly seems sufficient, then we may rejoice that God is building the house even before the brick and stone, steel and timber begin to come together.

If in the financing of the building enterprise there has been faith and courage to invest according to the ability of the people with little regard for their former giving and withholding, if it has been remembered that not necessarily in expensiveness but certainly in real greatness and manifest importance the house of God should be the chief building of the community, standing above residences, factories, banks, playhouses and mercantile establishments, and yet not vainly exceeding the resources and the needs of its constituency, we may be confident that God is building the house all the while that the mechanics are at work and the members gathering the funds to pay the cost.

Far More than Building

The people who reared such vast and glorious structures as the Rheims Cathedral were not merely erecting the building, but preaching sermons that would go on calling men to God for hundreds of years after the lips of the builders had turned to dust, singing the praises of God in notes that would continue to echo and re-echo in the hearts of the beholders for centuries on centuries, and offering prayers of sincere penitence and simple dependence, so manifest in their supreme sacrifices that all beholders have been moved to like contrition through generation after generation.

Time to Build

We are just coming into the building era of Christianity in America. Until now most of our church buildings have been mere makeshifts. On many accounts this was unavoidable and in some ways it is well, for the necessary uses to which the house of God should be put have been changing rapidly from year to year. But now we seem to have reached the place where the hesitation of David may give place to the abounding enterprise of Solomon.

The hearts of the people of God are responding marvelously wherever given a chance to build adequately for His praise and service. On the foreign mission fields we cannot "make His praise glorious" with contemptible buildings over against magnificent heathen temples. In the Latin countries we need not strive to rival the gorgeousness of Roman Catholic churches and cathedrals, but we dare not expect success in winning and holding and uplifting the hearts of the people without adequate equipment.

The Larger Fellowship of Building

In our own home mission fields of country, town and city, north, east, south and west, it is not merely the handful of believers who make up the local congregation, but the great brotherhood of Disciples of Christ that must unite with God in the building of every new church where one should stand, and refusing to build where one is not needed. Herein the brotherhood speaks and acts through the Board of Church Extension. In consequence there stand two thousand temples with all their service and services, testifying twenty-four hours of every day to the presence and supremacy of God. In prospect there rise two thousand more that will be reared through the same agency to the glory of God within half the time it has taken us to erect these.

Living Monuments

By ROGER T. NOOE

ARCHITECTURE, said Madame de Stael, is frozen music. A church building representing the thought and feeling of a people who love God is more than this. It is a beating heart of service and sympathy. It is a monument to our religion, warm and living. It is a flaming banner daily sending forth its challenge to every passerby. It is a meeting house where saints and sinners assemble, and where One who is the Friend of all is present. It is a Temple, though simple its lines, where hearts are lifted in holy worship; and the glory of God is there. It is a school whose instruction is in righteousness. It is a community building throbbing with sweet human interests. Over its wide open portals by day and by night may be read "I am in your midst—as one that serveth." It is a world evangel with a trumpet to the lips and lamp lifted high. If the Christian church is all this—and it is more—an immediate building campaign among the Disciples of Christ is the imperative call of the hour.

We have many neglected buildings. Other things have occupied our attention and the House of God and Humanity has suffered. These are to be found on city street as well as by countryside. Broken windows, symbols of departed vision, weatherboarding off, foundations insecure, spire incapable of giving anyone aspirations, uninviting interior belying a worship intended to be in the beauty of holiness—such buildings fulfill but one mission. They speak funereally, no living message can come from them. "Change and decay in all around I see." A neglected church is a discourtesy if not an insult to God. It reacts suicidally upon a congregation, making the most pious spiritually sloven and giving diminishing interests to those things that ought to be paramount.

We have many outgrown buildings. They served well in their day but are wholly inadequate now for a ministry of the Word in this time of its larger opportunities. They hamper and handicap the cause. They chill great inspirations of their leaders. Continually plans for the Kingdom—the Kingdom of love and service and high meanings for the souls of men need to be abridged and circumscribed on account of the limitations of the building. The work that is done is often unsatisfactory. Teachers wear out their lives in the confusion of crowded rooms when ampler arrangements would make their task one of delight and more effective. An outgrown church building probably represents God's blessings upon the work, but if it remains an outgrown building hindering larger activities, it witnesses to a congregation's ingratitude and its lack of faith in being afraid to go forward at the sign of His leadership. A church that fails to accept its share of Kingdom building in the community because of an inadequate plant, betrays into the hands of the enemy the people whom it is commissioned to serve and save. The keeper of ships on treacherous coasts must have a lighthouse tall, and great reflectors as well as oil or electric light. The musician needs an instrument which can worthily express the rythmic measures of his soul. A sickle may be sufficient for a garden plot but great reapers are necessary for fields of golden grain. A good mechanic demands good tools. The church building is none the less essential for the enterprises of the spirit. New occasions are upon us and new demands. The House of God ought to be an expression of the spirit in its noblest musings and purest visions. It ought to be so well equipped that it will be a challenge to new energies and new purposes rather than that the motionings of the inner life shall be cramped and curbed and suppressed. "Soul doth not help flesh more than flesh helps soul."

We have many homeless congregations. They meet or fail to meet in the homes of the faithful, in store rooms and rented halls miserably conducive to worship. Some of our strongest and best churches have had humble beginnings. Such origins are not to be despised. Appreciation of a great brotherhood for these struggles to keep the light burning must be manifested by helping to provide a home for such doorstep congregations. The Church Extension Society, which has been the good mother to many of these, stands ready with renewed assurance of support from the brotherhood to say to homeless congregations "Now is the time to build—to have your church home—to establish your work—to go forward in the name of the Lord." The music of these words ought to fall at once on the ears of at least one hundred homeless congregations. Until there is a building they can call their own the venture is timid and tentative. The dedication of the House of Worship is the declaration in no uncertain tones of a purpose and a program sufficient to command the interests of the entire community.

In view of these conditions on the one hand and the great day of world rebuilding on the other, my soul verily thrills with the possibilities that are in this proposed building campaign. The time is eminently opportune for such a movement. The tides of God are running high. New hopes are stirring in the hearts of men. And yet even the best of things seems to be "poised on the top of a huge wave of fate which hangs uncertain to which side to fall." The Church in the consciousness of God is called to determine the trend of things. It must show outwardly its faith in the future. In order to do this no opportunity for enlargement must be lost—no invitation for a greater ministry to men can be refused. The whole Church is called to make its whole contribution. Every congregation is summoned to put forth its supreme effort. A concerted church building campaign among the Disciples of Christ will be a reaffirmation of our faith in spiritual values. The sound of hammer and chisel will be as so many clear toned Credos. Repairing the neglected building, enlarging or building anew the outgrown building, erecting a habitation for God in a community where none has existed will witness to the primacy of the Kingdom in the affairs of men and the desire of God's people to serve unto the utmost. If a church building is an expression of the life of its membership and takes on atmosphere and personality, was ever hour greater than this to create living stones? Prompted by gratitude to Him who has blessed us above our merit and who hath set us in a large place radiant with opportunities to serve well our day and the days to come, unto these buildings shall go a deepened love for Christ and a reinterpretation of His message to the whole world. They shall be ringed round with His splendor and no one shall lose the way because of the light that failed. Blessed is the people who shall build to God a house beautiful and useful in the early dawning of this great new day.

Frankfort, Ky.

"That Big Speckled Map"

By JOHN H. BOOTH

HAVE you seen the big map of the United States—the spotted one—on the inside cover of this magazine? If you haven't, stop right here and examine it. Now you've seen it—what do you think of it? No, it doesn't have the measles, it has Churchextensionitis. It was infected with this irrespressible germ thirty years ago on the west bank of the Missouri River, some distance north of Kansas City, at a town called Atchison, in the state of Kansas. As can be seen from the map this infection has spread until practically every state in the Union has been affected by it.

Facts and Figures

We challenge any person who loves the Kingdom of God and wishes to see it permanently established and its borders continuously extended to examine this map, and study the following Church Extension facts and figures and not be interested in the taking of the offering in September for Church Extension Work.

The map has two thousand spots upon it, which indicate the places in the United States and Canada where the Board of Church Extension has helped to build churches during the past thirty years. The brotherhood's initial investment in this work is a permanent loan fund, built up from $10,000 to $1,500,000 during the thirty years of operation. By its perpetual-motion plan of handling this fund, the Board has made it do the work of $4,750,000. By the receipt of these loans the two thousand congregations were encouraged to raise on their local fields $9,000,000, in addition to the $4,750,000 received from the Board, thus creating over $13,000,000 worth of property for the Disciples of Christ to be used in the Kingdom's service for decades to come. Marvelous dividends are these, paid in real estate values upon the brotherhood's original investment!

Their Missionary Record

But this is only half the story. The other half and better half is what the Church Extension churches are doing for their own communities and for world-wide missions. Three hundred and nine thousand five hundred and eighty-two disciples of Christ find a home in which to worship in these churches, and every Lord's day, 259,227 pupils are taught the Word of God in their Bible schools. During the past year these churches raised for current expenses and for the upbuilding of their local communities, the sum of $2,747,039. And now, read this carefully. These churches gave in a single year, from October 1, 1917, to September 30, 1918, $562,214 to the missionary and benevolent interests of the brotherhood. To these agencies alone these churches paid an annual dividend of 37 per cent on the brotherhood's original investment in the work of Church Extension. Another item of interest in regard to these churches, is that out of the 2,000 churches made possible by Church Extension aid, 1,827 of them, or 92 per cent gave to missions last year. While, of the 7,011 other churches not assisted by the Board 5,127 or 73 per cent gave to missions. In other words, only 8 per cent of Church Extension churches failed to give to missions last year, while 27 per cent of all others failed.

Another item of interest is that the average gift per member to missions and benevolences of these churches is a little above the average of our brethren in the churches not assisted by the Board. The Church Extension folk made an average gift last year of $1.87 to missions, while all others gave $1.79. Both of these records are so low we should be ashamed of them—not more than the price of two first-class meals these days—yet it must be remembered that while these Church Extension disciples were not only equaling but surpassing the liberality of all others, they were at the same time in about 700 of their churches bearing and paying off heavy building debts.

The Banner State

Observe the speckled condition of the state of Oklahoma. There was not room on the map to put all the spots. Oklahoma is our banner Church Extension state. The Board began there by helping the First Church of Oklahoma City, which has since become one of the great churches of the Southwest. Of the 360 churches in the state, 278 were made possible by Church Extension aid. These 278 churches gave to missions and benevolences last year $44,766.

The above record goes to show that a church assisted in its beginning by the Board of Church Extension becomes at once, and is always thereafter, a supporter of missions.

The Present Situation

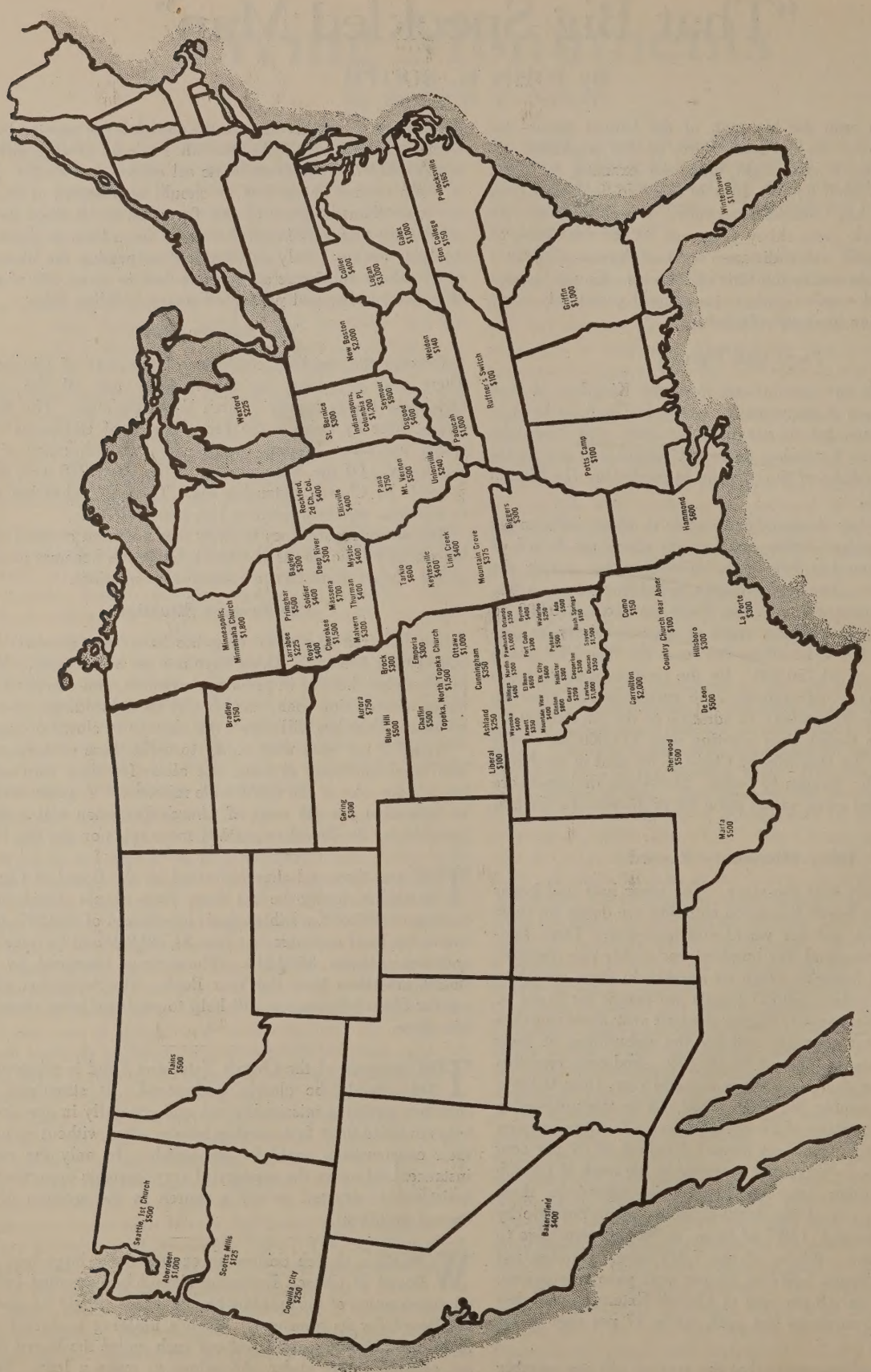
One hundred and seven churches have been granted loans aggregating $394,125, which have not yet been closed. Many of these churches are in process of erection, and others will be under construction soon. As soon as these buildings are completed the churches will expect the loans to be closed promptly.

Would it not be a wise policy to assist these congregations into good buildings at once, not alone for their own sakes, but for the sake of the world-wide missions? A great offering in September for the work of Church Extension will make it possible for the Board to put 107 more spots on the Big Map.

THE two thousand churches aided by the Board of Church Extension during the last thirty years have a church membership of 309,882, a Bible school enrollment of 259,227, have raised for local expenses last year $2,749,039 and for missions and benevolences $562,214. These facts presented by the Board, are taken from the Year Book. The September offering for Church Extension will help to establish other churches like these.

THE purpose of the Church Extension Fund is missionary. This should be clearly understood. It stimulates the churches receiving missionary aid, and generally in new fields, helps to build their first meeting houses, when without such aid their construction would be impossible. In only the rarest instances and under the urgency of very strategic opportunities assistance is granted to aid a church in the erection of its second building.

WHERE a church desires an exceptionally large loan the Board of Church Extension should be consulted before the construction of the building begins. Plans should be sent to the Board for its approval. When a building is started and large obligations assumed without such notice the Board does not consider itself under obligations to make a loan. Such procedure would soon overwhelm the Board.



This exhibition of the Drake Loan Fund illustrates one of the good investments a man can make for his Lord. The Drake Fund began with $5,000 in February, 1889, and has done the work of nearly $50,000, building eighty-eight churches. These churches gave to missions last year $18,248.57. All churches should observe Church Extension Sunday, September 7.

Memorial and Named Funds

THE map on the opposite page is an exhibit of the first Named Fund of $5,000 of the Board of Church Extension. This was established by General F. M. Drake, February, 1889.

Six months before his death, sitting on the campus of Drake University, Mr. Drake said to one of the secretaries of the Board of Church Extension, that this $5,000 had given him more satisfaction than any money he had ever contributed. He was a member of the original Church Extension Committee in 1888 which founded the Church Extension Fund. He said that the committee had some doubts as to whether the Church Extension plan (to have the money returned by the borrowing churches to again help others that needed buildings) would work successfully. The committee felt that the churches would be eager to borrow the money but would not be so keen to return it. They thought it would be like a man borrowing money from his wife, who would not expect to return the money because it was all in the family.

If Mr. Drake were living today he would be pleased to note that his $5,000, by its coming and going had erected in less than thirty years eighty-eight churches, doing the work of $49,395, and earning $7,687.50 interest at 4 per cent. He would be further pleased to note that these eighty-eight churches in the missionary year from October 1, 1917, to September 30, 1918, had given $18,248.57 to missions and benevolences, which in a single year is more than three and a half times the amount of his original gift.

If a contribution of $5,000 or more is made for a Named Loan and Memorial Fund, it may bear such name as the donor directs. A separate ledger account is kept of the fund and an exhibit made each year in the Board's published report showing the number of churches it has aided to date. Mr. Drake's generous gift started the golden wheel revolving. Allowing one hundred feet frontage to each lot on which one of his buildings stands, even now he has helped nearly two miles of Christian churches to be erected. That wheel will roll while the earth revolves because this is a permanent fund.

Every penny of the contributions to these Named Funds is safeguarded by the Board of Church Extension, which allows no diminution of the principal sum, not even for expenses. Thus, after millions of dollars have flowed from the treasury like a beneficent river ever bringing life and perpetuity to a multitude of needy churches thus nurtured to strength, it evermore returns undiminished to again make its round, bearing cargoes of blessings to all parts of our land.

Savings may be invested in various ways for human good. But how can one place money to more fruitful purpose than building churches from which radiate influences that regenerate communities and from which go contributions and recruits to evangelize the world.

These Memorial and Named Funds become in a peculiar sense living monuments more lasting than brass or granite, more precious than gold or silver. Unlike all other monuments they are imperishable, everlasting, going forth to help and bless mankind in the highest possible sense. No man or woman of wealth can do a nobler thing or use money to better purpose or in a more effective way to honor those dear than to establish such a Named Fund. It is hoped that some whose eyes fall upon this great record will proceed at once to establish other Named Funds, thus increasing the power of the Church to do good.

A Cure for Skepticism

THE ministry of benevolence is a cure for doubt and skepticism. The happy children in our orphanages and the sunny, comfortable old people growing ripe for heaven in our homes for the aged are great faith-producers. When John the Baptist felt the heavy strain of long imprisonment upon his faith, he sent his followers to Jesus to inquire about His Messiahship. The Master did not furnish them with an affidavit as to his character and mission. He did not hand them a collection of flattering testimonials from his acquaintances. He simply requested John's disciples to remain and witness his works. Then he sent them to tell their master what they had seen him do; to tell him, "How the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, to the poor the gospel is preached." Notice that above all, beyond all, the climax of all, the one final demonstration that he was the Christ and none other, the demonstration that could not be disputed or questioned was the good news of deliverance brought to the poor. The same testimony today will absolve from doubts the imprisoned souls who are looking out from life, with its human limitations, clamoring for satisfying evidence of the divine origin and mission of the Church.

If the Church of Christ would have power in these days when values are determined by service, she must emphasize both hemispheres of the gospel. It is not enough for her to teach the fatherhood of God. She must practice the brotherhood of man. It was the tender, motherly care of the early church for humanity in both of its childhoods that touched the heart of the pagan world and won it to Christianity. Do the poor and the needy turn to the church as to their best friend? Do friendless children and helpless, homeless old age find the consolation of practical sympathy in the church? When these questions are answered in the affirmative, then will doubts be dissolved, criticism silenced, and the church will be the most popular institution in the world. It is this grace of burden-bearing, sorrow-sharing love that gives charm and abiding worth to all others.

Jesus Sends a Substitute

THERE is a beautiful story told in Stevenson's "Praying and Working" about a little child in the orphange of John Falk at Weimar. They were having supper in the dining hall and the teacher gave thanks in the ordinary way before the children began their meal, saying, "Come, Lord Jesus, and be our guest tonight, and bless the mercies which thou hast provided." One little boy looked up and said, "Teacher, you always ask the Lord Jesus to come, but He never comes. Will He ever come?" "Oh yes; if you will hold on in faith, He will be sure to come." "Very well," said the little boy, "I will set a chair for Him beside me here tonight to be ready when He comes." And so the meal proceeded. By and by there came a rap at the door, and there was ushered in a poor, half frozen apprentice. He was taken to the fire and his hands warmed. Then he was asked to partake of the meal, and where should he go but to the chair which the little boy had provided? As he sat down there the little boy looked up with a light in his eyes, and said, "Teacher, I see it now! The Lord Jesus was not able to come himself, and he sent this poor man in His place. Isn't that it?" Yes, that is just it. He has sent the orphan, the widow, the homeless, the unfortunate of earth to make appeal in His behalf to us, and who among us will set a chair for Him?

Opening of the Cherokee Strip

By G. W. MUCKLEY

THE Cherokee Strip was opened on September 3, 1893, at high noon. The Secretary of the Interior had announced by press reports all over the country that those who wanted to go into the Cherokee Strip and secure farms and homes in the towns and secure lots on which to erect business blocks or churches, would have the privilege of taking their position around the Strip on the day of the run. If they succeeded in getting first on the farm or town lot they wanted, the Government would give them a clear title to the property.

Great preparations were made for this entrance. People came from all parts of the United States. Visitors came from different countries in Europe to see the run. Oklahoma had been opened four years previous in a similar way, and this made many people acquainted with the manner of entering the Cherokee Strip. For several months previous, people were allowed to go in and spy out the land, and choose a location in country or city. Having determined upon the farm or lot which they desired, they were allowed to encamp along the edge of the Strip and make the run from the most advantageous position. It had also been announced that each religious body might have a representative to secure one church lot in each town.

The corresponding secretary of the Board of Church Extension saw these published notices. He immediately recommended to his Board that a man be secured as the authorized agent of the Society to secure church lots in each of the principal towns, on which to erect church buildings by the assistance of the Board when needed. Following out the recommendation of the corresponding secretary the Board decided to employ the services of E. F. Boggess, at that time pastor of our church at Guthrie, Oklahoma Territory, and president of the Territorial Missionary Society. He accepted the position, the Board paying him the salary which he was receiving and also the necessary traveling expenses. He was instructed to borrow a horse, if he could get a good one; if he could not borrow, he was to rent one; if he could not rent one, he was to purchase it at the expense of the Extension Society. Mr. Boggess was a Kentuckian and knew a good horse. He was instructed to take his horse, get a saddle, go to the outskirts of Guthrie, and, having loaded a revolver with blank cartridges, train his horse to run promptly at the crack of the pistol, so that when the gun would be fired off at 12 o'clock on September 3, 1893, as a signal for the start on the run into the Strip, his horse might be thoroughly trained to promptly make the start. This Mr. Boggess did for several weeks. He then went into the Cherokee Strip and spied out the land. He was instructed by the Board to first run into Perry, the future capital of the Strip, and then go from town to town to secure lots by the assistance of our people who would be entering the Strip to secure homes. Mr. Boggess found that the best point from which to run would be Orlando, Oklahoma Territory, six miles from Perry; but in making this run he would be compelled to cross a branch of the Cimarron River; accordingly he trained his horse to leap this stream which was about ten feet wide. Mr. Boggess was instructed to get a good tent and plenty of food and then take a position from which he would start. The Board published notices in all our religious papers announcing the plan of entering the Cherokee Strip to secure church lots, and urging all our people to be on the lookout and assist Mr. Boggess in the organization of the churches and the securing of lots.

There was a piece of neutral ground, one hundred feet wide, which was constantly patrolled by the Government officers, who were to fire off the guns as a signal for the start of the run. All farms, roadways, streets and town lots had been located by a survey of the Government so that those who had decided upon locations might be accurate in securing them. The first one on the piece of ground was to own it.

All things were in readiness on the 3rd day of September, and it is a day long to be remembered. People of all religious beliefs, and people who had no religion at all, were encamped along the edge of the Strip. There were murderers in the crowd, cut-throats and gamblers, as well as good people. There were maiden ladies there who had steadily refused all offers of marriage for thirty years and who intended to run in and secure lots on which they expected to put business blocks with the money they had saved teaching school or clerking, or otherwise earned.

The manner of entering was interesting. Some of the people were on horseback, some were on bicycles, and some athletes had trained themselves for weeks, intending to run in and secure property. Men were there in road-carts, buggies and spring wagons, with their families. Some intended to go in on the trains, which were not allowed to run faster than eight miles an hour. On the day of the run the trains were crowded. The cab and sideboards and pilot of the engine were full, the top of the tank was full, the people were packed in the coaches like sardines in a box, the platforms and steps were full, some were hanging out of the windows and the tops of the coaches were crowded with people. About one hour before twelve o'clock the scene became intense. People set their watches with that of the Government officer, and about three minutes before twelve all the watches could be heard clicking as they were shut and being dropped into pockets preparatory for the run. Two minutes before twelve everybody seemed to stop breathing, waiting for the firing of the gun. Finally the gun was fired, and Mr. Boggess' horse leaped two rods ahead of anything else, successfully leaped the Cimarron branch, and ran up into Perry to the top of the hill, and secured one of the most sightly locations for a church building, three blocks from the Government square.

If travelers passing through Perry on the Santa Fe road will look up into Perry they will see a frame church building, which is the Christian Church, secured by the run into the Cherokee Strip. The Board loaned $750 with which to help build this church. Mr. Boggess stayed in the Strip for a month or more and went from town to town helping to secure locations. The Board has now no less than eighteen good locations in the principal county seats, railroad, agricultural and college towns in the Strip. The entire cost to the Board, including the very best care of Mr. Boggess and the horse was $250. By not going into Oklahoma when it was opened in a similar way, our people were compelled to pay from $500 to $1,000 for every church lot they secured.

There were two distinct gains by going in early. First, the financial one. Those going early obtained the church lot and building for what the lot alone would cost in future years. The first church organization receives the first and largest gifts of the people of the town, the Town Site Company's agent

donates a lot. The second gain is a spiritual one. By going in early and throwing open the church doors for a home to the people, and thus extending the first hand of welcome before they have formed other affiliations or have been so taken up with their own gains that they no longer care for the Church, the religious thought of the community is shaped. This is a great advantage.

Since that time the Board has helped to erect 274 church buildings in Oklahoma at an expenditure in loans of $204,500. Of this number 217 churches have paid their loans in full, returning $128,257 to the Board to be reloaned to other congregations needing aid to build, without which they could not erect their buildings. The run into the Cherokee Strip cost the Board of Church Extension $250. Was it a wise investment?

"When Sergeant Alvin C. York, America's one-man army, was asked by a newspaperman why he did not accept some of the exceedingly tempting offers that have been made to him by theatrical interests to exploit his heroic record, he answered in the words of the Greatest Moral Philosopher, 'What is a man profited, if he shall gain the whole world, and lose his own soul?' And in that sincere, modest and honest attitude he will win renewed favor from those who have followed his remarkable career as a mountaineer farmer, enthusiastic churchman, conscientious objector and finally, as Foch declared, the most remarkable single fighter in the allied armies."

Which Course Is Most Pleasing to Christ?

ONE church gives $4,000 a year for missions. It keeps six missionaries at work in different parts of the world. This church believes that Christ meant what he said when He commanded His disciples to go into all the world and preach the gospel to the whole creation, and makes it its chief business to obey that command. In this church, missions are not considered an outside cause; they have the first place in all the thoughts and plans and expenditures of the membership. The building in which that church worships is convenient and commodious, but strikingly plain. No money has been wasted in adornment. The building is not a Greek temple or a magnificent cathedral; it is a workshop. It is a place where the Lord's business is transacted. There is no pipe-organ. The carpet is inexpensive. Opera chairs serve as seats. There are a number of churches in town more impressive from an architectural point of view; there are several that cost two or three times as much, but this church gives more for the extension of the gospel than all the other churches in the place combined. This church is known and honored in all parts of the world.

Other churches take the opposite course. They set their hearts on having the finest building in the neighborhood. Their ambition is to outclass all their rivals. When the building is dedicated there is almost always a heavy debt upon it. This debt is a millstone around the neck of the church; it is a lion in the path. Until the debt is paid, little or nothing can be given for missions. Members urge the shameful excuse that they must be just before they can be generous; as if the cause of Christ had not the earliest and strongest claim upon them; as if that divine claim should not be met before a sacrifice was made to the pride and vanity of the membership. As soon as the debt is paid a pipe-organ must be provided. Until that is paid for the missionary cause must be content with a pittance or with nothing at all. As soon as the organ is clear of debt, the building must be frescoed again and new and costly carpets must be laid. Then music of a more elaborate character must be secured; expensive singers must be engaged. The church proceeds on the assumption that the local church is the supreme thing and must be attended to first, and that the evangelization of the world is a matter of small importance and one that can wait for convenient seasons.

Which course is most pleasing to Christ? Which honors him most? To ask this question is to answer it. A church needs and should have a suitable building for its work and worship. But while half the race are without the gospel, it would seem that simplicity should be the order of the day, that more money be available for the support of the missionary enterprise. Surely if a church spends $30,000 for a building for itself and then gives twenty-five dollars or less for missions, or pays $2,500 for an organ and pays five dollars or less for missions, it has not adopted the course that is most pleasing to her Lord. Nor is this course one that secures the respect of men of the world. When they see the church trying by means of music and eloquence and artistic and aesthetic accessories to attract and hold the fashionable and wealthy, they despise it in their hearts. Let the church stand for the simplicity of Christ; let it exert itself to the limit of sacrifice to give the gospel to the unevangelized portions of the earth, and these same men will honor it and contribute freely and joyfully and generously to its support. The history of the church Dr. Gordon ministered for in Boston, and the one Dr. Bradt ministered for in Wichita, and the history of the Church of Christ in Angola, Indiana, demonstrates this. When the church most honors Christ, she will compel the respect of the world and she will do most to build herself up on her most holy faith.

The Church exists to help Christ accomplish his gracious and eternal purpose. In order to do that, it is not necessary to have the finest building in the city; it is not necessary to have a pipe-organ. It is far more profitable to support a missionary or two. That will do more to attract the public and to build up the church in membership and in holiness than anything that can be done to minister to the lust of the flesh, the lust of the eye, and the pride of life. In many churches the emphasis is put on the wrong place. That which should be greatest of all and finest of all is last of all and least of all. For this very reason many churches are weak and sickly and some are dead. They misapprehend the purpose and the plan of Christ, and because they did they missed the path that leads to prosperity.

The church is not to lavish her thought and her resources upon herself. She is not to study ornamentation and elegance and magnificence. She can well afford to leave that to the club. Her mission is a higher one. Her work in the world is to seek and to save the lost. Her business is to publish the truth far and near, so that the prophecy may be speedily and gloriously fulfilled, "They shall see to whom no tidings of Him come, and they that have not heard shall understand." By doing this the church will please and glorify the Lord, and she will bring down upon herself such a blessing that there will not be room enough to receive it.

A Pioneer Plus Church Extension

By C. W. LAMBERT

SOON after coming to Shreveport, seven months ago, I met a leading worker in another church who said to me: "So you have come to fill Brother Jones' place; well, you will have to be everywhere and do everything all the time if you fill his shoes." This remark has flashed into my memory many times since, and I have learned how that for the past twenty years the much loved pastor of Central Christian Church of Shreveport, Louisiana, has made himself almost indispensable to every righteous cause in the city and throughout the whole state.

In June, 1898, the young pioneer came to this city and "wished" himself and a meeting which he proposed to hold upon the only two members of the Christian Church he could find in the city. One of these two was Dr. J. J. Scott, a well known man with a Presbyterian family. Dr. Scott had been so exploited by tramp preachers that he did not welcome the coming of another, though he afterward became a most loyal friend of the minister and staunch supporter of the church. The other was Mr. F. W. Palis. He had written Mr. Jones a very discouraging letter about the field. However, the young preacher and his wife of kindred spirit began work and met with such success that in after years when they came across this letter and realized how true every statement had been, they were amazed at their audacity in undertaking such a task.

After several days of looking for a place to hold the meeting, Mr. Palis and the preacher secured the use of the Baptist Church and their first meeting was soon under way. On June 27, 1898, the church was organized in the home of Mrs. Teeple, with eleven members besides the preacher and his wife.

Mr. Jones promised to see that the young church had a shepherd and after a brief absence he returned and made the promise good by assuming the regular duties of a pastor. A little old store building was rented for the meetings at $8 per month. It had never known paint either outside or inside. There were great cracks in the walls and floors. The side and front had been used as space for promiscuous advertising and we were constantly tearing from the walls posters of different kinds, many of them beer and whiskey advertisements. But these, like all other pioneers "despised not the day of small things." They organized a Bible school and a Ladies' Aid Society. This society gave a supper in the early fall of 1899, and cleared a few dollars—the beginning of the fund with which they afterward bought a lot for a new church.

The great problem of support that would have discouraged those with less faith only broadened the usefulness of Mr. and Mrs. Jones. He went to many surrounding places preaching and receiving whatever the brethren found in their hearts and purses to give. Their meager income was supplemented by the proceeds from a private school which Mrs. Jones taught. The American Christian Missionary Society becoming interested in this work gave Mr. Jones a monthly apportionment of $25, enabling him to give his whole time to the Shreveport church. This he gave up as soon as the church was able to pay him a living salary.

It may well be imagined that during the early years trying times came to this church. Of this period Mrs. Jones wrote:

"During the summers of 1899 and 1900 we used a large tent bought second hand and pitched on a vacant lot near our mission. Every Saturday the Ladies' Aid Society met to sew up the tent for the next day's meeting. Substantial men of the community sometimes laugh and tell us how, as boys, they used to delight in tearing up our tent and seeing us meet

Central Christian Church, Shreveport, Louisiana

and patiently sew it up again. John L. Andrews held our meeting in the tent the first summer and J. T. McKissick the next. Each meeting brought a substantial increase of membership and of prestige in the community.

Building Where First Meetings Were Held

"We passed through some dark days about this time. My continued ill health greatly discouraged Mr. Jones, making him feel that he should not impose the hardships of such pioneer work upon me. Several times, if he could have left the little church in capable hands, he would have given up the field for one further west where conditions would have been easier.

The Crisis Came

"Our dark hour came when our most substantial man intimated that he meant to quit. He figured that we were all wasting time, effort and money trying to do an impossible thing. He felt that it would be a real kindness to us to make a complete surrender himself and force all of us to give up the struggle. We walked out on the hills beyond Allendale and talked it over. I said, 'I'll stay with you, if you want to stay.' We fully resolved that this brother might do as he liked, it would not move us. This resolve was communicated to him and had the effect of causing him to abandon his intention of forsaking us.

"Some time during that winter or spring, J. E. Spiegel, then state evangelist, held a meeting and stopped in our home as did all our evangelists. A few days after his visit we sat one Monday morning before a grate in which burned our last shovelful of coal. We had never asked for credit anywhere, except at the grocery where Mr. Quigles let us have everything we needed and where we always had bills unbelievably and suspiciously small. We had no money and no prospect of any very soon. The postman whistled and handed in a letter. It contained $5 with a letter from Mr. Spiegel saying the money was from a friend who was deeply interested in our work and was for our own personal use. If Mr. Spiegel was guilty of that bill he never did admit it."

The rich gifts of lives like Mr. and Mrs. Jones might have been bestowed upon a community with little concrete evidence of its value had it not been for the strong and constant ally, the Board of Church Extension. This church is said to be one of the best examples in the whole brotherhood of what church extension means. Three loans have been granted to the congregation. Many can appreciate the joy a thousand-dollar loan brought to the little church when it came to pay off all the indebtedness on the little white church—their first real home.

In a few years this little church was outgrown. A new and better location was secured and the tabernacle was built. Again the Board of Church Extension came to their assistance, this time with a loan of $1,500. In this large, barn-like building the church and Bible school grew by leaps and bounds. Class and departmental work was aided by the use of curtains. But a better building became imperative.

In 1911 the present splendid modern plant was built. A heavy loan was secured from a local firm for a time. But the church had come to love its foster mother and asked and received a third loan from the Board of Church Extension of $15,000. This loan is now being paid off. It has been raised in long time pledges two or three times but never collected. Just before Mr. Jones left for overseas, he launched a campaign to raise the whole debt in Liberty Bonds, War Savings Stamps and cash. This campaign is now being brought to a climax. The brethren are determined to be able to hand the old mortgage, cancelled and ready to be publicly burned, to Mr. Jones upon his return home.

First Church Building

The church now has a membership of about 1,000. It is becoming thoroughly missionary in spirit. It has adopted a budget "for others" of $1,625, including a living link in the Foreign Christian Missionary Society. Its local budget is the largest in its history and includes several hundred dollars for local development. It has a Bible school that has numbered more than the church membership, at high seasons. Much larger things are in store for this church. The mother hive must either enlarge or swarm. It will probably do the latter. Already the thought of starting some new churches in Shreveport is taking form in the hearts of the people.

Tabernacle, the Third Place of Meeting

The Enthusiasm of Humanity

NO other time in history can compare with this in which we live. Not only does the Great War mark one of the gravest moments in human affairs, but it marks a moment the gravity of which, unlike that of other grave moments, is known as such even as it transpires.

When on the first of November, 1517, Luther nailed his ninety-five theses on the door of the castle church in Wittenberg, he may have felt, but the world did not yet feel, that a vast enfranchisement of the human mind was at hand.

Again, when William, Prince of Orange, on the 4th of November, 1688, disembarked with his troops on English soil, not even he could fully know that the long struggle for religious and civil liberty in Europe was then ripening into lasting victory.

After a lesser interval came the third great moment of modern history, the birthday of democracy, when, on the 4th of July, 1776, was signed the Declaration of American Independence. Yet who then could have foretold that the revolt of a few colonies so far from the center of civilization was but the preface to a sweep of democracy around the earth? Not all at once nor even yet has come the full fruition of the act, which, denying special prerogatives to birth and station, first opened the door of opportunity to the common man.

Frederick A. Henry

One result, indeed, tardily but definitely attained, the world hailed consciously at its coming. With the stabilizing of democracy the abolition of human slavery was bound to follow. How calmly we think of it now! How unreal it seems that so wicked an institution should have been tolerated unto this generation. But democracy, never wholly unaware of the sin of slavery and of its peculiar incongruity in a republic, determined at length to put that sin away, and the American republic, wrestling mightily with its other self, succeeded in banishing the curse of human bondage both from its own soil and from the earth.

At the hands of democracy, moreover, modern society has derived, less consciously, perhaps, because less abruptly, other boons, such, for example, as the abolition of imprisonment for debt and the institution of free schools for the universal compulsory education of youth.

Various and rich are the fruits of democracy, yet so naturally have they become a part of our ordinary living that we seldom think of their preciousness. Not, as denounced, either self-destructive or destructive of its host, but a germ marvelously viable and leavening, democracy not only thrives durably but spreads apace. Far across the seas both east and west the beneficent contagion has carried, until no clime nor race remains uninfluenced by the results of our Revolution. Even monarchies were democratized, England herself becoming as free as the colonies she lost.

Thus culminated in popular self-government, here and elsewhere, that principle of liberty which, in Luther's time and in that of the Prince of Orange, had successfully rescued the minds and the civil rights of men from the clutches of despots. To the gradually unfolding results of these historic moments the world grew used, paying commonly less regard to their stupendous meaning and priceless worth than to the ills yet uncured by them. But it is only by incredible folly or designing craft that these ills are cited as proving the futility or failure of free institutions.

With its sudden onset and want of adequate provocation, the Great War stung mankind into sharp consciousness, not only of the values which before were so lightly held, but also of the presence of a new crisis in no way inferior in gravity to those which preceded it. It is not a figure of speech, not a mere generalization, to say that a mortal or at least a crippling blow was calculatingly and confidently aimed by the Central Powers at Democracy itself, and that it failed of its malignant purpose by only the narrowest margin. The German Emperor, addressing an educational conference some years ago, used these portentous words: "Against democracy the school should have begun the contest at the very first." Later, one of his generals (von der Goltz) said, "The nineteenth century witnessed the German empire: the twentieth century shall witness a German world."

Now we know, as before we never knew, what democracy means to us. Out of deadly peril democratic civilization has been rescued. Consecrated anew in a deluge of human blood, this heritage of the ages will not henceforth fail of a just appraisement. Lack now what it may, the world, thank God, is safe for democracy.

This is no time, however, to pause for rejoicing. The urge of mighty forces released by war carries us onward and can not be stayed. Whither does it bear us? Never again will the world be what it was before. Let us not, from fear of phrase-mongering, hesitate to repeat that striking antithesis concerning the task that yet remains, namely, to make democracy safe for the world. Scaling the heights of human liberty man must ever beware of the abyss.

What assurance have we that the Peace of Versailles will bring forth yet a new birth of freedom? What guaranty can we invoke that from all the travail of war and revolution, the issue, though begotten of democracy, will not prove to be a monstrous misshapen thing; an ativistic reversion to some sort of unfreedom, a new servitude to be enforced by the major, but hitherto under, part of society upon the other part? Since change there must be, either for better or for worse, let us first take counsel of our best hope and aspiration to discover what, if any, further step may now be looked for in that age-long liberalizing progression, the previous great moments of which in modern times comprise, as we have noted, the Lutheran Reformation, the English Revolution, and American Independence.

No student of current tendencies can doubt that throughout the world a hope and expectancy have arisen that somehow out of this war will accrue to the nations more effective sanc-

tions of peace and security both internally and externally. As to the internal phase it is evident that vital economic changes must attend upon the political upheaval which the contest of arms has produced. Whether the industrial renaissance will be gradual and orderly, or revolutionary and cataclysmic even beyond the areas where such disorder already reigns, depends not a little on the spirit in which the problems now close at hand are approached.

THE Great War did not alone create the issue, but it has undoubtedly precipitated it. Has it also so chastened the spirit of man as to smooth the approach to a just and orderly solution of these problems? Not only has the war caused an unprecedented and apalling waste of human life and limb, but the accumulated wealth of the world has been enormously diminished. To make good the human loss is, of course, impossible unless the gain in spiritual values, those ends for which so many men have laid down their lives, shall somehow be realized in corresponding measure.

But to make good the mere material loss, the entire production of human skill and labor is perforce heavily mortgaged by the world for years to come. Europe is virtually bankrupt. When we reflect, however, that, in the half century between the close of our Civil War and the outbreak of the Great War, the aggregate wealth of nations increased more than thirty-fold, complete financial recuperation within the present generation seems far from hopeless.

A further significance, however, attaches to this material retrospect and prospect. In the modern industrial organization of society, so swift and vast an accretion of the wealth of the world points to a widening gulf in distribution as between the holders or administrators of its capital and the great body of its workers. That the ranks of each are shifting and to some extent interchanging; that to hardly any individual according to his talents is the gateway of opportunity, at least in this country, hopelessly shut; that in the measure of his creature comforts the workingman was never so well off as now—all these mitigating circumstances fail to alter the palpable fact that the share received by the toiler has not increased in the same measure as the whole volume of accumulated wealth produced.

Nor is the ethical implication of this fact by any means fully offset in the further consideration that thrift, ability, and intelligence are certainly entitled to a proportionately greater reward than are wastefulness, incompetence and ignorance; that under democracy, as has been aptly said, it is but three generations from shirtsleeves to shirtsleeves; that great accumulations of wealth wherever they accrue, are in large measure dedicated to general use, either in gifts for educational foundations and other eleemosynary ends or reinvested in productive enterprise, to abate which would but kill the goose that lays the golden eggs of prosperity and progress.

To a general acquiescence in the force of all these circumstances is due the tolerance thus far shown to the growing inequalities of wealth and power which the existing economic system undeniably produces unless actively restrained. But among many other signs in our own country that the public has slowly grown more conscious of the need of applying reasonable checks to this tendency, may be mentioned the enactment of anti-trust laws such as the Sherman Act of 1890, the increasing disposition to deprecate what President Roosevelt characterized as "swollen fortunes," the amendment of the federal and many state constitutions to permit the levying of graduated income taxes, and the similar provisions for graduated succession taxes on inheritances, lineal as well as collateral.

But more significant still both here and abroad, and sinister, withal, in some of its more recent aspects, is the rising tide of radical and revolutionary socialism. Syndicalism and Bolshevism alike reject all palliatives and compromises and require the destruction, root and branch, not only of capitalism, but of the whole institution of private property. They insist upon the complete substitution for the present social order of an economic system wherein both production and distribution shall cease to be private functions and shall be exercised as a monopoly by the state.

Under this system the state is to be administered solely by the workers. All who can must work, and only those who, because of non-age, dotage, or other incapacity, cannot perform work, may live without it. Thus all separation of classes would disappear since all distinctions in the means of support would be abolished. President Nicholas Murray Butler declares that the state socialist would "get rid of poverty by making it universal."

It requires indeed a lively imagination to conceive of such a social order, as well as a high degree of credulity to suppose that it would work at all. Only to the hopelessly or recklessly wretched can it seem tolerable, and only to visionary idealists can it appear in any wise practicable.

To marshal humanity into so thorough-going a regimentation, for production, sustentation, education, and recreation, presupposes a docility and discipline in human nature alike intolerable and unattainable. Involving as it must, the utmost exaltation of authority, such an organization of society is but the negation of freedom, the anti-climax of that liberalizing progression whose former great moments seem to point toward a yet more inclusive liberty and freedom of action under law than mankind has yet attained.

As a result of the Great War the equilibrium of social forces is undeniably disturbed. In one bound the forward urge of democracy has dethroned more monarchs than ever fell at a single stroke before. But thus far, despite undaunted hope and faith, in spite of unparalleled effort and sacrifice, disorder over yonder and uncertainty everywhere reign in their stead.

Will it prove that democracy has overleapt itself? What is the clew, through all this labyrinth of anarchy in Europe and of world-wide unrest, which will lead this distracted planet to its goal of a larger liberty and a wider diffusion of contentment under the wholesome discipline of orderly self-government?

TRITE as it may appear the clew is still the same that it has ever been, namely, the spirit of righteousness, which is the very essence of freedom. This was the clew that led successively in time past to the goal of liberty of conscience and opinion, to the goal of deliverance from arbitrary and tryannous political rule, and at length to the goal of popular self-rule or democracy.

All these victories for human freedom were achieved amid baffling disorder and uncertainty and through the pouring out of human blood in voluntary self-sacrifice. They were achieved only by the power of faith and hope and dauntless effort in the spirit of righteousness. Fraught as they were in each case with tremendous material benefits to humanity, their essential significance lies, after all, in the spiritual realm. In every instance it was the spirit of righteousness that prevailed and led humanity unto new and higher planes of freedom.

Whither does this spirit point and lead men in this present hour? What are its sorest vexations in the world today? From out of the Babel of voices at Versailles, some striving to answer, some to stifle, these questions, two clear cries emerge:

Let equity and peace dwell forever among the nations: In the counsels of industry let there be room for him who toils.

Whether or not the pending peace treaty, when finally concluded, shall embrace the proposed covenant for a League of Nations or the proposed new charter for labor, the fact remains that these two outstanding features of the instrument as now drafted represent the consensus of opinion of the representatives of the greatest nations of the earth concerning the constructive measures that are most needed by the world at large today. They deal with the same two present-day problems of world order to which, as we have seen, the liberalizing progression in modern history irresistably leads, namely a still higher freedom and security for organized society in both its external and internal relations, that is to say, both internationally and industrially.

AS for the industrial problem, the relation of employer and employe can securely and amicably continue only as it is put squarely upon the plane of righteousness. The employe wants not charity but justice. He resents any profit-sharing scheme or welfare work in his behalf when it comes merely as a dole. He reasons that if his labor is treated as a mere commodity it is only one remove from treating as a chattel the laborer himself. When he does not join the ranks of revolutionary socialists, the only other thing that appeals to him, while capital and labor stand in their old antithetical relation, is to join steadfastly with his fellows in endless hostile contest for more wages and shorter hours.

What the worker most and rightly covets, beyond the hire of which every laborer is worthy, is a voice in the administration of his particular branch or unit of industry wherein his labor is always an essential element and often the largest one. Such in brief is industrial democracy, the larger aspects of which are reflected in the proposed treaty of peace, and the particular application of which can only be made privately by those employers and employes in whose hands the continued operation of industry is lodged.

The essence of industrial democracy is that those who stand in this relation shall treat one another as men entrusted with the cooperative administration of a common enterprise, instead of the employer treating his employes and their labor as on a par with his raw materials and tools. It is a policy which several of the great independent steel and farm machinery companies and other manufactures have already deemed it wise and prudent as well as fair to adopt, and have, in conjunction with their employes, actually inaugurated, through definite written and working agreements.

No other program can furnish a modern equivalent for those ancient and salutary personal relations between employer and employe, which, during the past century the rise of the factory system and the use of power machinery completely disrupted. In the restoration, so far as it may be, of those relations lies the only path to industrial peace and security for both the employer and the employed.

As for the general external or international problems with which the pending treaty also deals, the covenant for a League of Nations is altogether the most comprehensive plan ever proposed for the promotion of human liberty by cooperative effort to preserve peace and security among the nations of the earth. War has grown frightfully destructive and ruthless. Recent developments in its arts threaten the extinction of civilization itself if they should ever again be put in practice in a world conflict. Henceforth the United States cannot hope to keep out of any great war wheresoever it may rage. Any plan, therefore, which affords even a fair hope of preventing such collisions is worthy of the greatest sacrifices and risks in order to make it work.

Nor is any opportunity for organizing or realizing so promising a plan as the League of Nations likely soon to recur. God forbid that petty partisanship or mistaken patriotism should prevent sincere and sympathetic consideration of this great covenant. So approached, that instrument on careful study can not fail to approve itself to the right-minded judgment of every true American and every other lover of his kind.

I have ventured to characterize the leading of the spirit of righteousness toward a world goal of enduring industrial and international peace and security, in the phrase of *Ecce Homo*, as the "enthusiasm of humanity," or in other words, as a heavenly passion to repeal the causes which inspired the lament of Robert Burns:

> "Man's inhumanity to man
> Makes countless thousands mourn."

Human liberty can be preserved only by avoiding alike the tyranny of political despotism and militarism on the one hand and the equally intolerable tyranny of state socialism on the other. What shall it profit the world to be delivered from the Hohenzollerns and the Hapsburgs only to fall into the trap of the Lenines and the Trotzkys?

THE issue is no longer one of mere impractical idealism. The source from which these proposals come bespeaks for them at least a respectful hearing. The united utterances of all the delegates to the Peace Conference cannot be whistled down the wind as the vaporings of Utopian visionaries. When veteran statesmen from the world's great powers speak thus in concert the world must give heed. Their voices cannot be drowned here or elsewhere in mere partisan clamor or discordant protest against innovation. This poignant, passionate cry of the world for peace and equity will not down. It will be heard.

Let there be no misunderstanding of the issue. Let there be no abject surrender to the destructive demands of wily agitators for a complete overturn of the social order. That is but the counsel of pessimism and despair. Let there be instead a discriminating welcome of the definite constructive ends to be gained, and an equally discriminating and uncompromising rejection of those destructive aims and demands which menace the very freedom in whose name they are proposed.

To reject with stiff-necked and reactionary bigotry all innovations as being dangerous because untried is to incur the peril of the evil sort, for changes are bound to come. To make no effort at all is even worse. We in America are all too prone to be easy-going and optimistic. We have a sublime confidence in the excellence and permanence of our social and political institutions. Let us not be blind and deaf to insidious efforts in our shops and even in our schools to undermine the very foundations of our liberties. Let us maintain our stalwart uncompromising Americanism against despotism of either the Hohenzollern or the Lenine type, while at the same time and to the same end we heartily cultivate in the relation of men and of nations the enthusiasm of humanity.

(Commencement Address at Butler College, Indianapolis, Indiana, delivered on Thursday, June 19, 1919, by Frederick A. Henry, A.M., LL.B. This is a notable document of the hour not only for its contents, but especially that such a word should be spoken by such a man as Judge Henry, one of the ablest lawyers, wisest statesmen, and truest Christians of our day.)

Dining at the New York Community House

TODAY is the time set for a friendly visit and dinner at the Disciples Community House in New York City. Let me take you with me to see how this little attempt to break into the enormous task of making Christian American citizens out of our foreign neighbors is working.

As we make our long way down the city into the "East side", the population rapidly becomes more and more dense. The streets, sidewalks, little cheap stores and markets fairly buzz with multitudinous life.

How do they all live?
What do they eat?
Wherewithal are they clothed?
What are their joys and sorrows?

Of these latter, their portion is larger than is fair in this Christian land, for there are added miseries which our thoughtlessness, carelessness, and greed superimpose upon their helplessness in a strange country whose words they scarcely know how to form upon the lips. We stop at the front of a good looking, substantial, three-story brick house enclosed by a tiny front yard. We pause a moment because the crowd of people and running, darting boys and girls do not allow us to open the gate until they see that we wish to enter, when at once they courteously move aside and give us room.

In the entrance hall we meet Miss Bertha Merrill and Mr. John Johnson, the two splendid workers in charge of the Community House, who, with that unfailing good nature which is one of the really saving graces in this work, are smilingly welcoming us.

The house is just now being remodeled to suit the purposes of the work planned by the American Board. There is an understanding and an appreciation of necessity of the Church's taking hold of the serious problem of adjusting our enormous foreign population to a Christian plan of living.

Some of the women friends who have been invited to serve as hostesses (one to each foreign woman, if possible), are already here. They will help Miss Merrill make ready for the very plain but wholesome dinner which she has planned to serve, in order to show the women of the neighborhood how to prepare a meal on a very small expenditure of money and yet have it wholesome, good to the taste, and served in an orderly way. These things help to raise the whole morale of a household several notches!

After we give any needed assistance we enter a large room where the women with their small children are already assembled. Those whose working hours delay their coming, arrive later. We begin at once to make acquaintance and to establish an *entente cordiale* with our friends-to-be, who are Russians and Poles, and other Slavic nationalities.

They are all sewing, for they are working women whose toil never stops until they, worn out, fall asleep at night only to awaken early in the morning for another day just like their yesterday; and so, a moment for the never-completed sewing must not be wasted. Miss Merrill, among her other accomplishments, numbers the art of planning, cutting, fitting and teaching the making of garments. The women of the churches assist her in this. Mrs. F. C. McMillin carried a class in sewing through the entire past winter, giving every Wednesday to this work.

One woman who may once have been pretty, but whose still young face is so worn and lined as to look old, is absorbed in a blouse which she is making, cheap in the extreme, but already becoming good looking under her newly acquired skill. We wonder what old, half-formed self-appreciations may have taken on new life under a new hope in this new home-land. How will it affect the problem of the foreign mother whose little girls in the American schools with a knowledge already beyond their mother's, say to her that she doesn't know enough to govern them, because she cannot "speak." Here she will learn how to "speak", after a while, and will be strengthened in all her numberless, hard duties.

Most of these women are without education, and are in the unskilled labor class. There are a very few exceptions. We speak to a pretty young married woman whose husband is an expert worker in a piano factory. She tells us they are Polish and he makes good wages, but she is new in this country and lonely, does not know the language, and dreads the strange crowds and noises.

We visit with her by many tentative signs and strange sounding words, and she smiles and shows us her fine baby. With some assistance in the language matter, we discover that she has found out how to feed her baby by going to the booth where the Milk Fund helpers not only furnish good milk for the babies but teach the mothers how to feed and care for them.

It is strange that the women of the Church have not long ago sought to care for the foreign mothers whose children outnumber their own in proportions so overwhelmingly. To allow them to be underfed and untutored in the Christian way of life creates not a menace, but is as certain a destruction of individuals and institutions, as our crops will be well-matured or defective, according to our growing of them.

But we must sit down at the table now; and, each one of us a hostess with a new friend by her side, has an opportunity of passing to this friend some of the sweetness and wholesomeness of life which have come to us, not because we are any worthier than she, but because we chanced to be born in Christian America.

After a quiet blessing upon friends and food we are served with a really good soup which Miss Merrill has coaxed out of the commonest and cheapest of materials; and we read interest and satisfaction in every face.

Would you have thought of trying to make a *soup impression.*

Some children, by special invitation, assist in serving the dinner. It is most interesting to watch Miss Merrill teach them, and to see Mr. Johnson, in his fine modest way impart to all the lesson of courtesy, gentle kindliness and patience. A really delicious pudding marks the end of what any hostess would call a successful dinner.

The whole occasion has been impressive in its simplicity and helpfulness. We part from our new friends with real regret, and with a warm prayer in our hearts to our Father to give us the grace and insight, and the vision of duty to follow up this opportunity of doing His work, of having a part in such a constructive agency in these times when churches and nations must find their place and part in the new world, or give way to those agencies which have both vision and vigor.

M. V. B.

Wanderland—Wonderland

Big Brother

IT would have been very hard to tell whether they were really boys or just huddled up heaps of tattered garments, except for a sorrowful little wail that started, quite suddenly, from the littlest heap. Thomas was tired and hungry. He had kept quiet all the long way from Bilaspur to Damoh and now that he was here he rather thought he would like to go back. At the sound of that muffled cry the tallest boy of the four reached over and gently patted the sobbing child, saying a few low words in Hindi, and gradually the sobbing ceased.

Then came the throwing away of all the ragged clothing and a good tubbing in warm soap suds. Sure enough under the coat upon coat of dirt there were the bright eyes and smooth brown skin of real boys, and presently in clean shirt and trousers they were ready for a good bowl of rice and curry.

One of India's Little "Big Brothers"

That first week was a hard one for Thomas. Day after day the boys came running to say that Thomas was crying and when someone hurried to him to learn why, it was always the same. It was very plain. He was lonesome. And always by his side was Big Brother with a look that said very clearly, "You needn't tell me to go away for I won't. He's my little brother."

The night time was the worst. Thomas cried himself to sleep every night that first week. Once, at bedtime, as the round of all the cots was being made it could be very plainly seen that in Thomas' bed there must be more than Thomas! It was Big Brother and when he realized that he was found out he drew himself up on one elbow and laying his hand on the sleeping child by his side, whose teardrops still shone on the round cheek, he said, "Sahib, I just had to get in here with him. He was so very lonesome."

Big Brother was brave. Everything was strange and curious to him, too, and never in his life had he seen people with white skins and such funny clothes. But the little brother was lonesome and frightened and needed him.

All this happened several months ago. Now Big Brother and Thomas are happy as can be in the big house with fifty other boys. Thomas still likes to be cuddled and when the police officer from the Himalayan Range comes over from the North, Thomas will nearly always be the first to meet him with wriggles with great delight when the big Indian policeman swings him high up in the air and squeezes him as he comes down.

Oh yes, in India and indeed in all parts of the world there are Big Brothers.

Conscripts of Conscience

By CAROLINE ATWATER MASON

I.

ON the upper deck of the U. S. transport Cumberland, west bound, just after sunset of a winter day, a girl in white uniform with the caduceus and cape of the Red Cross, was pacing the deck alone.

As she turned each time on reaching the very brief limit she appeared to have set for her walk, this girl's eyes fixed themselves on the closed white door of a deck cabin bearing the number 55. Her glance was keen, her step firm, her fresh color suited to the vivid lining of her semi-military cape. The minutes passed; the watcher was growing manifestly uneasy as she moved on beyond the white door for the hundredth time, when a voice behind her called "Kate!" The girl wheeled quickly, coming back upon her tracks to meet the speaker who saluted her with the cool comment:

"How long have you been prowling? and why?"

Kate Quimby's color was heightened as she met her mate, who was indeed well worth waiting for, any one would say,—a girl taller than herself and more distinguished although younger, her fine little head uncovered, her movements boyishly unconscious, but full of angular grace. This girl wore a blue uniform, dull and faded. A tiny striped ribbon was fastened on her breast.

"I told you I should be here, Merle," the other said emphatically, "because I propose tonight that you shall go down to dinner, that you shall see something beside the walls of your stateroom. Now hurry down, but don't hurry back. I shall keep my ear at the keyhole, trust me for that and the nurse is all right. How are things going?"

"Not so badly. The poor old dear has been seasick and it seems to occupy her mind."

"What a good idea! Now run along."

The young woman called Merle by her friend because her name was Mary Earle, was obviously, however, in no hurry for dinner, for she put her hand through the other's arm and drew her over to the ship's rail. The sea was running fresh and strong. The sun had set and a gradation of delicate color from the sea's horizon line ranged through rose and pale yellow to the blue above, where a great planet hung, faintly luminous.

"How can anything be so calm as this sky and sea seeing the chaos which men have made of the earth!" murmured Kate Quimby.

"Oh, I don't know," replied her friend musingly; "perhaps it may strike you that way. I've an idea it will be harder for me to stand the unseeing people when we get home than this aloofness of—," here she broke off. Two persons were passing, very small and feminine persons, clad in silk as padded and soft as their footsteps.

"Who are they?" Mary Earle asked when they were out of hearing. "Chinese students?"

"Yes, medical. Also Christian."

"Good. Where are they to go?"

"Philadelphia, I believe."

"Oh," plainly disappointed. "You don't suppose there's a chance they might know my little Ilien Siu?"

"Hardly. You know China is fairly well populated. But now, Merle, don't stop for any more meditation. The stewards will have the whole dinner outfit swept by the board."

"Kate, if I should lose my ice cream!" with which Mary Earle, laughing mock dismay, made a dash for the companion way and vanished.

Entering the gaily lighted dining saloon below for the first time since they had left Le Havre, three days since, Mary followed a steward who led her to her place on the right hand of Dr. Frazier, the ship's surgeon, whom she knew. He rose to receive and welcome her, then presented to her Captain Preston, the gentleman at her left. The chair opposite her was unoccupied.

Having advised her seriously regarding the weak and strong points of the menu and set the steward flying to bring the lady of the best, Dr. Frazier proceeded to question Dr. Earle (for so he addressed her) regarding her patient, Miss Wallace, the head of the nurses in her medical unit. As Captain Preston was thoroughly interested in his dinner and as there was no one to be interested in their conversation, Dr. Frazier was able to discuss the case professionally for a moment with the girl in the faded French uniform, whom he treated with conspicuous regard as a professional equal. Mary, however, had not fully completed her medical course, but having entered the service in France technically as a qualified nurse, she had been pressed into the work of an army doctor by reason of the great need and of her manifest professional skill.

Low voiced and reticent, Mary now had gone so far as to acknowledge war neurasthenia approaching shellshock as diagnosis, when, glancing up, she became aware that into the chair at Dr. Frazier's left there was slipping at the moment, a young lady in airy evening dress,—to her unaccustomed eyes a rare and radiant vision. Dr. Frazier concealed an instant's sense of disappointment at the interruption as he rose once more to do his devoir and introduce Dr. Earle of Springfield, Massachusetts, to Miss Chilton of Tarrytown, New York.

Miss Chilton of Tarrytown, Mary Earle perceived, was young and of personal radiance matching well her attire. Mary noted brown hair parted Madonna-wise over a wide brow, large eyes meditative in their survey, and an innocent, child-like mouth.

"I am so glad you have shown yourself at last, Dr. Earle!" the newcomer exclaimed with an artless laugh. "I have had the most immense curiosity to see you." Her eyes stole to the tiny ribbon on Mary's severe blue tunic. "To think of at last meeting a life-sized war heroine," and Miss Chilton sighed wistfully.

Ignoring all this, but good humoredly, Mary asked in a matter-of-fact tone:

"Are you not the Miss Chilton of whom I heard as connected with the Red Cross canteen work near Compiegne?"

"Yes, I have been connected with a canteen there until they sent me home, to my sorrow," and Miss Chilton shook her head pensively, but a deep flush crept from her throat up to her temples, betraying a certain confusion which neither of her companions appeared to observe.

Mary Earle having achieved and finished the wished-for ice cream, rose with a word of excuse and passed from the dining saloon. As she essayed the lowest step of the companion way, it developed a sudden tendency to rise up and overthrow her; accordingly she was not ungrateful to find her right arm firmly supported by Captain Preston. Unnoticed by her he had come from the table behind her.

"Some sea on tonight, Doc!" he remarked jocosely.

Mary knew the type too well to be annoyed; her fastidiousness had been humanized by two years in the war zone of France.

"Glad you girls shed the light of your countenance on us at last at the table. We'll have it a little livelier after this I guess. Ain't that Miss Chilton a bird though?"

Mary laughed frank acquiescence. They had reached the second deck now and she was for hastening forward to the aft stair which would lead directly to her stateroom on the deck above. Captain Preston followed. Far down the dimly lighted recesses of the second cabin, as they overlooked it for a moment, she noted casually a solitary man's figure moving, a tall man with bent head, albeit military outline. There was nothing in the sight to arouse her interest; the ship carried some hundreds of returning soldiers, the greater part wounded, but she was startled by an exclamation at once astonished and exultant from the captain.

They had reached the upper deck now and Mary was aiming straight for the door of Number 55. At his exclamation, she halted, glancing at him questioningly.

"The mysterious major!" he ejaculated. "As I live, the mysterious major! I vow I am not mistaken. I know him by his square shoulders if nothing else and the way he drops his head down. But the coincidence! That's what I'd call an A number one coincidence. The two of 'em at a time," and he chuckled at the notion.

Mary, anxious now for return to her patient, did not stop for questions, but the obvious incomprehension of her look brought challenge from the captain.

"What! you haven't even heard of the major?"

"Not a word."

"Gracious! then the whole thing is lost on you."

"Say," as she would have vanished from sight, "it's time for you to come out of your den and find out what they're talking about on board the *Cumberland*. I don't say but what you're an M. D. all right, but you're just straight girl for aught I can see all the same."

"And I'm not an M. D. either when you come to that", Mary called back from the threshold of Number 55. "Not by six months. Good-night."

The captain looked after her a moment with a puzzled expression, then started on his after-dinner twenty-times round of the deck.

II.

At the end of a week Miss Wallace was so far improved as to occupy a deck chair near her cabin door; also to insist upon both her doctor and regular nurse taking an afternoon off. This insistence being reinforced by Kate Quimby, who established herself in charge for the rest of the day, the nurse promptly vanished and Mary Earle, with backward glances of lingering solicitude at her patient, betook herself to a nook which she had often longed to make her own for even one hour. This was on the promenade deck, a narrow, fixed bench in a niche at the ship's stern where no one seemed to pass.

To be alone and still, and for the whole afternoon if it suited her! Mary Earle threw wide her arms, tipped her head back against the hard white superstructure behind her and laughed audibly, so delicious was the sensation. Presently her mental exercises were running on this fashion:

"I'm going to think about anything I like . . . . Let's see, clothes would be interesting. How pretty that girl was last night in her light evening dress. Wouldn't it be fun to 'dress up' again like that! I suppose I shall when I get home . . . . I shall certainly have some new things. Lucia will help if mother is too busy and of course she will be . . . . I wonder if she will have to preside at daughters or dames the day I get home . . . . I wonder if dear grandmother will be at a missionary meeting when I arrive. Those engagements never could be set aside, I remember, for any event. I imagine I shall be rather an event for a day or two . . . . I wonder if Paul's youngsters will really play with toys in my trunk or whether they will just admire them. Children are so terribly polite . . . . also uncertain . . . . Probably Lucia will never wear that scarf. It cost a lot, but she hardly ever fancies the things I do . . . . I wish I had had a glimpse of that surgeon they call 'the mysterious Major' yesterday when Wallace corralled him. Poor fellow! I suppose he thought he could get by one lone woman and reach the Captain's cabin unobserved —she looking so much like a mummy. It wasn't fair of her. How could she intercept him, knowing that he wishes to escape all that. It wasn't a bit like Wallace, dear old soul, but then, she's not a bit like herself, that mustn't be forgotten, not for a minute. All the same, it was cruel . . . . Still I wonder if it is so very bad, after all, as she said . . . . I have seen things that must be worse. You don't mind if you can help. Let that go! How stupid to pretend to myself that I want to think! What I really want is not to think at all, then I shan't mind not being so happy as I ought to be . . . . and having always this senseless weight on my heart . . . . I hate myself for it but I can't get rid of it. And I thought it would be the seventh heaven to be homeward bound. . . . There! I feel a tear racing down each of my cheeks. Heaven alone knows why. . . . Silly to lie just to myself! I do know perfectly. . . . *It is so awful to dread to go home, and I do* . . . Now I have made my confession, perhaps I shall have peace . . . . a little peace. . . . . There is no use in laying everything to being tired. We were cold and hungry and muddy and dead for want of sleep most of the time, but that was nothing. Life was worth while and we loved it. . . . Can I make it worth while now on the old lines? I used to think just to devote myself to my profession was a little bit plucky, itself. It wasn't. Now, the big motive being taken out of the work, I see well enough that at home what I was really after was to make my living by a line on which I had some chance to distinguish myself, since the bent was in the blood. . . . . Just the old unending *ego* that never is really beaten. Oh, God make me bigger than I am! I can't go back to take on the social competings and perpetual strivings to 'make good,'—

INDIA has in round numbers a population of three hundred and fifteen millions. Here we find under missionary control one hundred and eighty-three hospitals, three hundred and seventy-six dispensaries, one hundred and twenty-two men and one hundred and fifty-nine women physicians.

China, with a population of more than four hundred millions, has three hundred and seventy-two mission hospitals, three hundred and twenty-eight dispensaries, two hundred and sixty-seven men and ninety-three women medical missionaries.

The Philippine Islands, with a population of nine millions, have ten hospitals and eighteen dispensaries under missionary conduct, with fourteen men and two women physicians.

Africa—a continent, not a country—confronts us with its one hundred and thirty-six millions. For these the hospitals number eighty-five, the dispensaries two hundred and twenty-eight, the men physicians one hundred and six, the women physicians fifteen, of whom but five are American.

—From *A Crusade of Compassion.*

that cheap, old, self-sufficient program. . . . I believe I have almost forgotten how to pray—except for my patients—but about that, Christ understands. Lord, Thou knowest all things. . . . Lord, Thou knowest that I love Thee. . . ."

III.

Half an hour later Mary Earle opened her eyes after deep sleep and again laughed alone to find herself vexed at first flush at the probability that the deck steward with afternoon tea had passed her by. Wrapped as she was in her heavy rug she made her way out of her nook to the frequented part of the deck and stood for a moment in the sun, blinking, her hair tossed, her cheeks flushed with sleep. For a moment she noticed nobody, then a voice close at hand said,

"Won't you sit down in this chair beside mine, Dr. Earle? The steward will be coming this way with tea very soon. I hate taking it alone."

Miss Chilton, in a big white cloak and white tam o'shanter, wrapped neatly in a rose-hued rug, struck Mary as looking like a very pretty baby in a baby carriage. She preferred not to talk baby talk just then but for manners' sake sat down and the two struggled for a moment together to enfold her long limbs decorously in her rug which displayed all the perversity of its nature.

When they had placed emptied cups on the deck beside their chairs, Mary, beginning to provide for retreat to her own stronghold, found herself detained by Miss Chilton's hand laid on her arm. A glance into her companion's face showed Mary that she was about to receive some out-pouring of confidence more or less emotional. She knew the tokens, so resigned herself, being wonted to revelations of the secrets of hearts on brief acquaintance.

"Please stop a minute more, Dr. Earle," murmured Miss Chilton with a pathos in her eyes and voice which Mary at once inwardly declared sincere. "I know you live to help people who need help and I am perfectly wretched. May I tell you about it? You are the only human being on this ship whom I could open my heart to, and I think it will burst."

Plainly the heart must be opened. Mary relaxed, abandoned the glorious prospect of an afternoon alone and turned with serious attention fully to face the sufferer.

"I have only met you three times before this, although I always go to dinner hoping you will be there, but the first time I saw you you spoke of having heard of me as a canteen worker at Compiegne. Would you mind telling me just exactly what you heard?"

"Do you mean that? Do you want me to tell you a part of what I heard or all of it? There was very little anyway, I assure you, and it was pure gossip, nothing of any real importance."

"It is right for me, I assure you, to know everything that was said."

"Very well," Mary returned in businesslike fashion, after a moment's recollection; "it was said that you were very taking and pretty but not the stuff for a nurse—I believe you came over as a nurse?" Miss Chilton nodded, "and that some flirtation with a medical officer was in the way of your amounting to very much as a canteen worker."

"Was that all you heard?" Miss Chilton's cheeks had flushed at first but now she had grown paler than her wont.

"Every word as far as I can remember."

"Did you hear the name of the officer . . . ?"

"No. If I did I have forgotten it. I think those who mentioned you had never met you or him, supposing that there was a *him*."

"Yes, there was, but there isn't a grain of truth in the statement that I had a flirtation, Dr. Earle. I am afraid it is true that I wasn't a success—at any thing," the girl added humbly. "But the real story is so utterly different, so much more serious."

"Go on, if you will," Mary said kindly.

"I came over to France because I was engaged to a physician ten years older than I, Dr. Minot Balfrey. We had not known each other long, only became engaged just as he was sailing, nearly three years ago, with the Medical Unit—of course under the British flag. I found it too hard to endure the separation. No one, you see, outside my own family knew of my engagement, and I took a quick course in nursing and came over to be nearer . . . . you know. . . .

"It has been done frequently, I think," said Mary gravely.

"Well, I was most of the time in Paris or Compiegne, and he was around Dieulouard and I saw him only once before something terrible happened, Dr. Earle. That was just three months ago. Perhaps I did a cruel thing but I surely thought it was my duty; certainly it was the hardest sacrifice a girl could make." Miss Chilton's eyes overflowed and her lips quivered.

Mary waited in silence for what was to follow; she was very sorry for the girl and yet her sympathy left her curiously cold.

"You remember, perhaps, there was a very sharp engagement near Braucourt in the summer? Dr. Balfrey was there in charge of a Medical Detachment of the —— Infantry. He did the most impossibly splendid things, going out over the ground swept by shrapnel to direct the bringing in of the wounded, and almost to the enemy lines, in the face of machine-gun fire. He was magnificent. They made him Major at top speed . . . but, Dr. Earle, he was shockingly wounded in that engagement and he would not receive attention until the boys had all been looked after. That is what he is like. And with all his pluck he is so very religious—most unusual, don't you think, for an army doctor?—he prays with the poor fellows when they are going to die—just like a chaplain."

Mary gave Miss Chilton's hand a sympathetic touch. Her eyes asked the question which the latter hastened to answer.

"His wounds were all in the face and neck and very severe. When he was released from the hospital he came to me . . . . I hadn't seen him until then. I should never have known him, that is looking at him from this side," and she put her hand up to the right side of her face. "He is changed beyond what anyone could dream—hideously and beyond repair changed. What do you think I ought to have done? . . . as a physician I mean, Doctor. I thought of the future. . . . I can't very well explain, but you must understand what suffering might result if we were to go on and be married. . . . I felt I had not the right to involve innocent creatures in what might be an awful handicap, you see?"

Mary bowed her head in sober acquiescence, reflecting that here was after all quite the Greek theory, however shaky the foundation for it.

"And so your engagement was broken?" she prompted, longing for the confidence to conclude.

"Yes. But, now, as a physician," Miss Chilton clung to the phrase, "what would you say, Dr. Earle? Don't you think I did right?" and the imploring eyes were fastened on Mary's face.

"I am sorry, Miss Chilton, but it would be perfectly impossible for me to give an opinion. There is too much that I cannot really know, you see."

The girl, disappointed, held in reserve her finishing stroke.

"You could tell better, naturally, if you saw Major Balfrey

and that is the strangest part of it all. You can see him any day on board. At least, it is difficult, but many do see him. I never knew it until this very morning but he is on this ship, Dr. Earle. Think of it! Of course I should never have sailed on her if I had dreamed of such a thing. He came on at the very last moment, it seems, in charge of a batch of wounded."

"You have seen him?"

Miss Chilton started convulsively and pressed her hands over her eyes.

"Oh, no, no. I must never see him again. It would be too hard for us both."

"Does he know you are on the ship?"

"I think not. I pray not. . . . The person who told me about it doesn't know one word of all this, didn't dream that I had ever met Major Balfrey. Think of listening while she talked on and told how some heartless creature had thrown him aside because of his injuries; how he will never leave the second cabin or steerage, fearing so to meet anyone who will suffer from seeing his poor face . . . I suppose because I couldn't help fainting and because of what followed . . . . It is too dreadful to have him hurt so. . . . But this woman says he is simply wonderful in his care of the wounded men . . . . they all adore him and he devotes every moment" . . . Here Miss Chilton burst into the tears, obviously inevitable.

Dr. Earle rose, patting her soothingly on the shoulder.

"Just tell me that you understand . . . that I was not selfish . . . . in releasing him . . ." sobbed the girl.

"I think you did what seemed to you right, dear Miss Chilton. It was all very, very hard, I realize that. I should say that Major Balfrey had the heavy end to bear, you know, but I am sorry enough for you, too. Now I am going along the deck to speak to some girls for a few minutes, and you must have your cry out by yourself. It will do you no harm and people are not passing this way."

"Won't you come back at all?" appealed the other.

"Yes, very soon, but not to stay long."

With this, leaving her rug behind and pulling her small blue service cap straight as she went, Doctor Mary walked down the deck to a point amidships where she had caught sight of the two Chinese girls standing alone by the rail. When she returned twenty minutes later, her own manner was firm and buoyant and she was glad to find that the force of Miss Chilton's present distress seemed to have spent itself.

"Such an interesting talk I have had with those Chinese girls", Mary began, taking for granted some interest in the subject. "They are so resolute and so keen mentally though they seem like soft, fluffy little birds before you know them. Fancy, they are going 7,000 miles from their homes and families, going to Johns Hopkins, to study bacteriology. Then they will return to China and do their part to bring in decent methods of treating and preventing disease."

"Really splendid of them, isn't it?" commented Miss Chilton.

"I had a ridiculous notion that they might know something of a little classmate of mine in New York in the Medical School, a Chinese girl named Ilien Siu. I am very fond of her. That was why I wished to speak with them; this is really the first chance I have had."

"Did they know her?"

Mary shook her head.

"Of course they would not, China being so vast. These girls will only have to stay in America a year I find. My poor little Ilien, Miss Chilton—here's heroism for us—came over alone into voluntary exile for a five-year's medical course when she was only eighteen. She has still a whole year of hospital work before she will get her degree."

"Why does it take so much less time now?" with civil show of interest.

"Because now, I have just been told, there are one or two medical schools for girls *in China*—a thing perfectly new and certainly very fine. Somebody with brains has been at work over there, evidently. Now I will go back to my lair for a little while, but I want to thank you, Miss Chilton, for your confidence. You can depend upon my silence, also upon my being truly grieved for you. It is certainly grievous, all around."

Constance Chilton essaying a wan smile, looked up into Mary's face with tragic eyes."

"It is simply," she faltered, "that I am broken-hearted. That is all."

Mary passed on, if not perfectly convinced as to the girl's broken heart, at least very gentle of mood toward her, but with a certain sternness on her mouth when her thoughts reverted to the no longer mysterious Major.

(To Be Continued)

When Is a Salary Not a Salary?

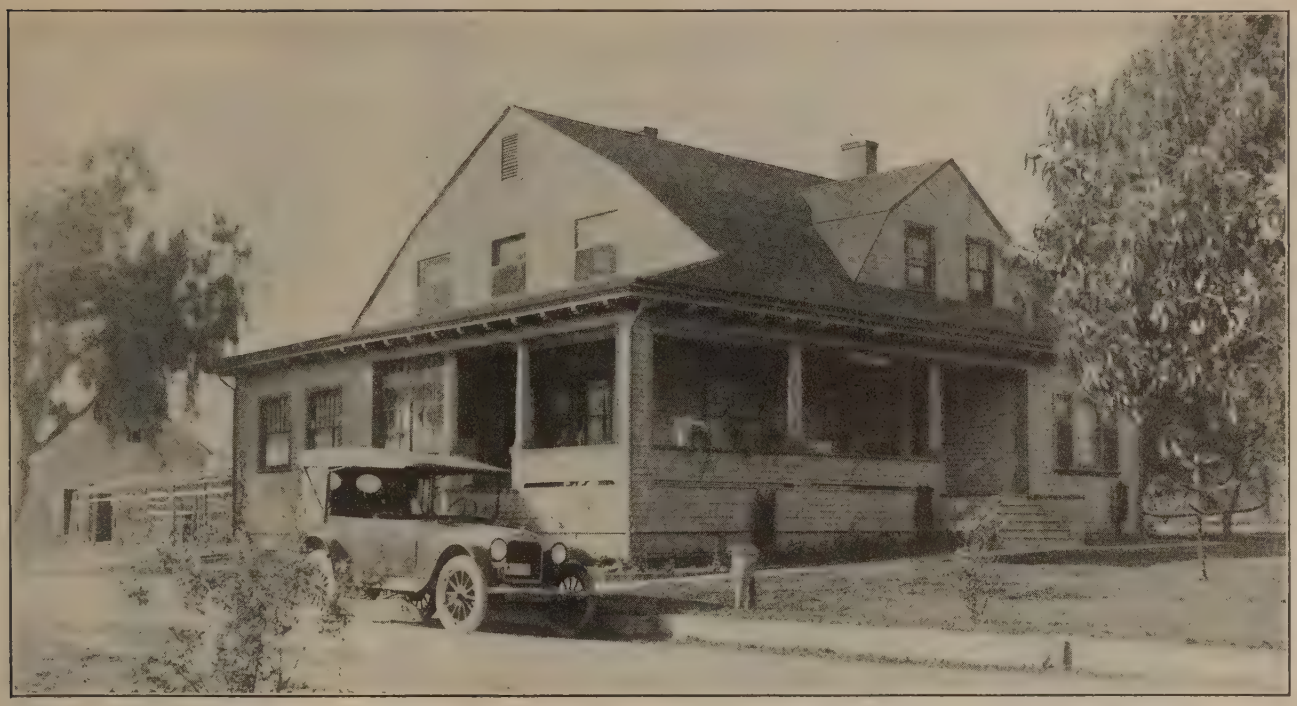
FOR many years the standard for a Living Link church in the Foreign Christian Missionary Society has been a contribution of $600 a year. Originally this paid the salary of a missionary. But at that time $600 in American money could be exchanged in China or Tibet for $1,200 in Mexican money, which is the standard used in those countries. The condition created by the war rapidly increased the value of silver until now $600 gold will purchase only $740 in Mexican or silver money.

Manifestly with the tremendously increased cost of every commodity the missionary purchased, on top of this reduced purchasing power of the gold dollar in exchange, it became impossible for him to exist on $740 Mexican as against the former income of $1,200. The Foreign Society, therefore, in order that the heroic missionaries who were the soldiers at the front, might live, had faith enough in the people at home to say to the missionaries they would pay them at the rate of $1,200 Mexican.

At the present rate of exchange it requires $972.50 in United States currency to provide the missionary with $1,200 in China or Tibet. If only $600 is received from a church or an individual for the support of that missionary the society must find elsewhere $372.50. In other countries the same provision has been made for making good the loss in exchange. While the situation in China and Tibet is worse than in other places, still it requires many thousands of dollars to meet the situation outside these two countries.

Somewhere it has been said "The Field is the World." Again it has been said, "The Field is the Home Land." Both statements are true. It is a mistake to talk about "America for Christ" in this day. The world must include America, North and South, and no slogan today can be so narrow as the confines of any one country. Every achievement in the home land must register its fine influence in the far fields.

Standing in the presence of the Master and looking on the work of Church Extension throughout the centuries yet to come—better than a statue of dead stone telling our birth, our good name and our death—will be a living Church proclaiming the message of the Christ, lightening the burdens of men and making hearts happier. There is more joy in heaven over one church builded in His name than over ninety and nine marble monuments that need not have been built.



Massie Home for the Aged

By JAS. H. MOHORTER

"SOUTHERN California is the best spot on earth," say the native sons, and "Long Beach is the best town in California" say the residents of this city by the sea. Signal Hill is the best part of Long Beach and the Massie Home for the Aged is the best home on "the hill". What more can be said? We dropped in there a few days ago to see for ourselves. After looking the place over we decided that our enthusiastic California-booster friend is about right in his estimate of the Southern California Home for the Aged.

We approached it over a smooth asphalt street, under a canopy formed by the overhanging fronds of two rows of palm trees, and as we entered the grounds we passed under a massive arch of roses. The grounds were gorgeous in a riot of color of many blooming flowers and ripening oranges and lemons; the atmosphere was laden with the fragrance of roses and orange blossoms.

Added to this beauty of surroundings there was an air and appearance of the substantial everywhere. A fine well-kept garden with a variety of vegetables ready for the table, a great yard full of chickens, a barn full of rabbits and a slick, well-kept cow clearly indicated that these Californians require more than climate for their subsistence.

If we were pleased with the external appearance of the Massie Home we were delighted with conditions as we found them within. Clean? Spotless Town "never had anything on this home." Its rooms were all neat—not too neat, just real homey and comfortable looking. Its decorations were all in good taste. Flowers were almost as abundant inside as they were outside.

And the family, they are of course the best of all, for all the rest exists for them. It consists of one man and eleven women. Mr. Stephens, the one lone man in this family, has been an active member of the church all his long life. He is the assistant of Mr. Harkness, the superintendent. He is always busy, and happy because he is busy. The old ladies are as choice a group as could be found anywhere. They are deeply in love with their home. They are so Christian in that love that they are constantly begging for the enlargement of the building that others may share its comforts and blessings with them. One member of the family who, upon her admission to the home, turned over $4,000 to be held in trust for her benefit as long as she lives, is insisting on making an unconditional gift of that money, so eager is she to have the home enlarged.

We were surprised and delighted to find Mrs. Lucy, who for many years led our Christian Woman's Board of Missions forces in Oklahoma, in the home. She is there as a helper. True to her missionary spirit, she is donating her service. Her office is to serve as a sort of chaplain and nurse combined.

The Massie Home reflects credit upon L. J. Massie, upon the churches of Southern California, and indeed upon the whole brotherhood. It is a great pity that it is not four or five times larger. The need is there, big, crying, urgent. The waiting list is long and constantly growing. Some day our brethren in California will unite and build a great home for the aged. Some of them are proposing now that our generous-hearted people in all parts of the country unite with them in the establishment of a home in California to which the aged members of our household of faith may come and spend their closing days in eternal sunshine.

Those who say the time has not come, have forgotten to wind their clock; those who say the door is not opened have the key in their pockets; those who say the heathen cannot be converted have not read the newspapers.—*Dr. Samuel M. Zwemer.*

What Money Will Do

A Story of Tidewater Preachers: How They Got Their Education

By EDGAR B. BAGBY

WHEN Dr. S. S. Henley in a Tidewater, Virginia, District Convention held soon after the close of the Civil War, moved that a fund be started for the education of young men for the ministry, he planted a seed whose fruitage neither he nor any other will know until the revealing of the Lord of the harvest. It was good seed, for an educated ministry is the basis of the missionary enterprise, and the missionary enterprise is the hope of the world. The soil, too, was good. The people of this section are pure English and Scotch and take to the forum as naturally as their ducks do to the Tidewater streams. Since 1617 when William and Mary College was founded, they have set a high value on education. The Civil War left them impoverished and they must needs do without many things, but they could not do without an education for their children.

The Tidewater Cooperation began in 1832 with a group of reformers driven from the Baptist fellowship by the Dover Decrees. Their first evangelist was the Scotch missionary, Peter Ainslie; and their first convention was held at Acquinton, King William County, in April, 1833, antedating the American Christian Missionary Society by sixteen years.

The first beneficiary of the Tidewater Educational fund was Frederick D. Power, of Grafton Church, York County. His father, grandfather, and elder brother were physicians, but he showed an early bent toward the ministry. "My brother," he once said, "gave pills to the cats and dogs; I preached their funerals. I had always desired to preach. I envied every man I saw stand in the pulpit. A Christian home, Christian parents, the association of Godly men in the ministry who frequented my father's house, had much to do with the development of this spirit within me. The love of Christ constrained me and his approval has been my supreme ambition."

Mr. Power never forgot his debt to Tidewater and his writings teem with references to its gatherings. For example: "The man who has never attended a Tidewater Convention has a liberal education yet before him. The one especially impressed upon my memory was that of 1871 at Westville when R. Y. Henley, Peter Ainslie, and Dr. J. W. Williams set me apart to the ministry. The ceremony was beautiful and impressive. The young man preached from Luke 12:32, and all that he ever saw, read, or dreamed of was crowded into the sermon." Mr. Power began his ministry in Tidewater, preaching for Smyrna, Jerusalem, and Olive Branch Churches at a salary of $500, with a liberal bonus in the form of yarn socks. In the Tidewater minutes of 1912 I find this record: "F. D. Power is gone. He has left to our brotherhood its longest and most influential ministry. He has left to this convention as a heritage the keenest memories of his thrilling, inspiring messages. His pictures are in more homes in Tidewater than all other preachers combined; his name is known and prattled by more children around more firesides than any other."

Richard H. Wynne, the second beneficiary, was closely associated with Mr. Power. They were from the same county, were college mates at Bethany, married sisters, and spent the early years of their ministry with country congregations in eastern Virginia. Mr. Wynne was a teacher as well as preacher and probably did the best work of his life as a professor at Bethany College.

Contemporary with the above at Bethany was James E. Dunn of Dunnsville. He also returned to Tidewater to serve the district as evangelist. He found that he could not live on his salary of $100 a year and so emigrated to Missouri, where he had a long and useful ministry as principal of the high school at Richmond and pastor of nearby churches.

Graduating at Bethany two years after Wynne and Dunn came John M. Trible of the Rappahannock Church, Dunnsville, a prince of Tidewater men. Pastor at Norfolk, Memphis and Buffalo; editor of the Christian Evangelist; Professor of New Testament Theology at Bethany College,—this strong and versatile man filled well every position. I revere Mr. Trible for he was my father in the gospel. When he bade me good-bye after my baptism at Smyrna he laid his hand on my shoulder and said, "Be a good boy, Edward, and be a preacher." I have felt ever since that I was in the apostolic succession. Back of this call was the will of my father and mother who had dedicated me in my infancy to this service. In a recent speech Peter Ainslie said, "When company used to come to our house my father would introduce me, saying, 'This boy is going to be a preacher.' And when my mother came in she would take me upon her lap and say, 'Peter is going to be a preacher.'" In the Tidewater homes the ministry was exalted and the deep prayer of every mother was that her boy might aspire to this holy office.

Had I my way about this article I should not spoil the page with pictures of the preachers, but should put instead the faces of their mothers. Then the readers might have caught something of the grace and gentility that adorned our Virginia homes. If any goodness shines in the faces of the Timothys, it is but the reflection of the unfeigned faith that dwelt first in their mothers.

When I applied for aid the chairman of the Educational Committee was John Trible Thomas Hundley, a graduate of Bethany College, and educator, and the father of so many children that he was obliged to count them when they started to Sunday school to be sure they were all in line. No better friend could have been found for timid lads who wanted to preach the gospel. One thing I have against Elder Hundley—he *would* refer to me as a promising young man,—and every time he said it I thought of those notes he had me sign "promising" to pay back to the Tidewater Educational Board the sums loaned me. Like Mr. Power my ordeal came at a convention in Westville, Mathews County. Westville was always the favorite place for the convention goers. There is not a farm in the county more than a mile from salt water, and the taste of the things that came out of that water lingered in the mouths of the delegates from "the ridge" from one convention to the next. This side the crystal sea there is no fairer prospect than that of Poplar Grove on Mobjack Bay, the home of Judge G. Taylor Garnett, the leading elder of Westville. Forty-four guests were entertained in this home at the convention of 1885. Among them I recall the following: Presidents W. K. Pendleton and Josephus Hopwood, R. C. Cave, F. D. Power, I. J. Spencer, W. J. Pettigrew, E. L. Powell, Jno. L. Brandt, James Vernon, Col. Jno. B. Cary, Judge G. W. Farthing, Dr. Jenifer Garnett, Dr. A. C. Grubbs, Thomas Clemmitt, and Dr. Robert H. Power. A motion prevailed that

J. T. T. Hundley
Bessie Farrar Madsen
Preston R. Cave
William M. Norment

E. B. Bagby
F. D. Power

Peter Ainslie
John M. Trible
Richard Bagby
John B. Hunley

E. B. Bagby be invited to preach. Imagine the grim cruelty of asking a nineteen-year-old boy, who had never prepared but one sermon, to preach before such an assembly! Before the exhibition my father took me aside in the grove for inspection. "Ned," he said, "I believe my coat looks a little better than yours. Let's swap coats." My father had been a captain in the Confederate army and no one will know the stiffening effect of the touch of his coat along my spine. I must be a good soldier too. And he, nervous and panicky in my coat, went in the church and took his seat by my mother who was calm and serene in her consciousness that not a preacher there that day, indeed, not all put together, could preach like her boy. As I entered the building, in spite of all my brave resolves, the house seemed to rise on a pivot and begin to swim around. F. D. Power, the most thoughtful and courteous man I ever knew, saw and understood how I felt. He met me at the steps of the pulpit with a handgrasp and said, "Give out a hymn and call on Brother Cutler to pray." I pulled myself together as I walked to the pulpit, announced a hymn and read its lines:

"Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me."

As L. A. Cutler prayed I became conscious of a presence greater than that of lawyers, doctors and preachers. The sermon had at least the virtue of brevity, and as I stepped from the pulpit E. L. Powell of Louisville, met me and asked me to walk with him. His generous words of encouragement are cherished to this day. While we talked under the trees the brethren within the meeting house were being called upon for cash and subscriptions for a continuance of the educational work. The minutes show that the sum realized was $38.06. I think a mistake was made in not taking the collection before the sermon.

I had to share this stipend with Peter Ainslie of Rappahannock Church, which has been the most prolific mother of our Tidewater preachers. Peter was a neighbor of mine and his father was my pastor, but I do not recall much of his younger days. He was rather sober, was a great fellow with the girls, was violently opposed to the sin of dancing, and when he held his first meeting at Ephesus Church, Westmoreland County, and some converts were made, he got stage fright at the thought of baptizing them and took the boat and ran away from the meeting. He later recovered his nerve, went back and baptized the candidates.

Mr. Ainslie began his ministry in Newport News, but soon left for Baltimore, where he has labored ever since with notable success. The Tidewater men felt the obligation of serving in the district which educated them, but as a rule they did not tarry long in Virginia. J. T. T. Hundley is an exception. As a prophet he has had honor in his own country at Rappahannock, Smyrna, Gethsemane and Norfolk, and now at Lynchburg, as president of Lynchburg College.

Preston A. Cave comes of a stock of preachers. His father, L. W. Cave, his uncles, R. Lin and Robert C. Cave, and his cousin, E. L. Powell, are all preachers of note. Preston has rendered fine service in Maryland, Kentucky and Virginia, and is now doing better than ever at the H Street Church, Washington.

Contemporary with Hundley and Cave is my brother, Richard Bagby, late of Wilson, North Carolina, and France, now of Washington, North Carolina. Of Tidewater men there are none better than "Dick".

I have written somewhat in detail of the men I know best. Others of whom I shall speak more briefly have done as well in their several fields. W. E. Powell of Grafton Church, late of Newport News; Bernard W. Bass of Powhatan County, who was identified with the work at Parkland Church, Louisville; James Campbell, the brilliant young scholar of Corinth Church, who died while a student at Transylvania; Robert A. Cutler, whose life came to a close in the midst of splendid service in Dayton, Ohio; C. N. Williams of Norfolk, pastor of Boyd Memorial Church, Charleston, West Virginia; Edward M. Fox and R. W. Fox, Jr., of Corinth; W. Garnett Winn of Seventh Street, Richmond, late pastor of Irving Park Church, Chicago; J. T. Hoskins of Essex County; John A. Tate of South Richmond; John B. Hunley, for a long term of years pastor of Ivanhoe Park Church, Kansas City; V. L. King of Gethsemane Church, now at New Kensington, Pennsylvania; William M. Norment of Third Church, Richmond, now pastor at Hagerstown, Maryland; John E. Grasty, who ministers to Ephesus and Newland in Virginia; Malcolm L. Norment, appointed to service in South America under the Christian Woman's Board of Missions; W. E. Balderson of Westmoreland County, lately settled with the Pulaski, Virginia, congregation; R. A. Atkins of Richmond; and Alvah H. Eubank of Smyrna; and M. L. Lipscomb and Geo. A. Vaiden who became teachers. Two Pennsylvania men, Ira W. Kimmel and Harold E. Dickens, received aid from this fund and have done as well as if they were "to the manner born."

I have kept a little space in the Tidewater garden for the one fair flower, Bessie Farrar Madsen, who grew up at Third Church, Richmond, but who was transplanted by the Christian Woman's Board of Missions to India, to bless Pendra Road and the regions around. Mrs. Madsen, the first woman helped by the fund, is setting as fine an example for her successors as F. D. Power has done for the men.

Other Tidewater men of whom the District has always been proud are Chas. P. Williamson of Antioch and Seventh Street, Richmond; E. L. Powell of Corinth and Norfolk; W. E. Wade of Grafton; Philip Johnson of Jerusalem and Bethany; Ritchie Ware and Francis H. Scott of Rappahannock. Tidewater also claims J. Z. Tyler, who married Eva Garnett of Westville, and who during the years of his residence in the District was the chief promoter of the Tidewater fund and did much to encourage young men to enter the ministry.

Of the many laymen who have helped in this work the principal credit belongs to the late J. L. Hill of Richmond, who for thirty odd years served Tidewater District, first as secretary and later as president. There is not a man aided by the fund, and indeed, not a preacher in Tidewater, who did not count Lud Hill his personal friend. We will gather in our annual convention at Smyrna this summer to tell of our love for him and to mourn his loss. Many pleasant memories of J. L. Hill come to me. When I left Yale Divinity School in 1890, he gave me employment as Tidewater evangelist and directed my work. It was the best year's schooling I ever had.

Nobody ever regretted a dollar given to the Tidewater Educational fund. The shame is that we gave so little. After fifty years of effort the accumulations in the fund amount to only $1,000 in cash and $5,000 in notes of the beneficiaries. The new receipts from the thirty-eight congregations of the district and from individuals have averaged about $100 a year. The loaves which the Tidewater brethren brought to their annual gatherings, like the loaves the boy brought a long time ago to the convention by the Sea of Galilee, are few in number and small in size, but in the hands of the Master they have fed a multitude.

Washington, D. C.

Why Go To College? —The Answer

By WILLIAM F. ROTHENBURGER

DURING the recent war, in a regiment of 10,000 men the Germans counted two illiterates, the English 100, and the French 320. On the basis that America has within her borders as many as 7,000,000 illiterates, an American regiment of the same size would have counted approximately 700 men who could neither read nor write.

Raising America's Intelligence Level

This high rate of illiteracy among us, however, is rapidly decreasing. Our elementary schools are almost universal and there is a growing conviction that the level of American intelligence should not be lower than graduation from a standardized high school. Under this tendency, the enrollment in our secondary schools during the last twenty years has increased six times as fast as the population. It would not be far from the mark to say that the army of high school graduates in June of this year numbered upwards of a quarter of a million and that at the same rate of growth this level of education promises to become all but universal by 1950.

The number of persons securing an education beyond the high school level has likewise increased throughout the years. During the colonial days, one in every 750 of the population enjoyed higher learning; in 1872, one in every 275, while today the ratio is approximately one in every seventy-five, or less than one per cent of our citizenry. In view of the new emphasis placed upon education, one does not need to play the role of prophet to see that the call for trained life during the next lap of the century will be greatly accentuated. Wise indeed is the church which sends the maximum number of its young people into our institutions of higher learning this fall and each succeeding one.

Some Facts Which Speak

The pathos in looking at this army of high school graduates is the fact that great numbers of them left commencement day with the feeling that they were now sufficiently equipped for life. Unfortunately, the passion for an immediate income, the lure of the market place, the absence of parental encouragement and the reality of cramped financial circumstances reduces to all too small a number the group who are planning to enter college. Then, too, it will be argued that if men like Mr. Charles M. Schwab could become captains of industry and Mr. Lincoln could attain to such an eminence in the field of statesmanship, all without the higher learning, why should not they? To such, four or more years of hard study plus the financial outlay, as compared with getting an early start in business does not appeal.

Over against that argument, let these figures speak, gathered from the most carefully kept records throughout a period of ten years by a large American company employing labor:

Young People of First Church, Springfield, Illinois, Who Will Enter College this Fall

Men who make good without a college education, ten per cent; men without a college education who fail, ninety per cent; men with college education who succeed, ninety per cent; men with college education who fail, ten per cent—a ratio throughout of about ten to one in favor of the trained man. In our short American history, less than one per cent of the population has had higher training, but this one per cent has furnished fifty-five per cent of our presidents, thirty-six per cent of our congressmen, forty-seven per cent of the speakers in the House, fifty per cent of the secretaries of the treasury, fifty-four per cent of our vice-presidents, sixty-two per cent of the secretaries of state, sixty-seven per cent of our attorney generals, and sixty-nine per cent of the justices of the supreme court. Added to this is the fact that in mobilizing our armies for the world war, comparatively few men attained to any high official rank without college training and many offices were absolutely closed to those who could not thus qualify, More than that, opportunities for leadership in the world of social service or religion are all but closed to the untrained.

College Doors Open to All

We have come to the place in our national life when education as everything else is absolutely democratic. Down to 1763 in Harvard and 1772 in Yale, students were enrolled not according to the alphabet, but according to the social standing of the parents in colonial life. First in order were the sons of governors, then the sons of ministers, lawyers and physicians, after these the sons of civil and military officers, sea-merchants, free-holders and farmers, and finally, the sons of town-workers. Today the measure of respect is the measure of worth; the average institution of learning swings open to all alike and waits to put the crown of honor upon him or her who scales the heights with greatest success. From a pretentious home came Theodore Roosevelt; from a humble home came James A. Garfield. From homes equally pretentious and humble are bound to come our future leaders in all walks of life.

Among this army of high school graduates will be found young men and women of sterling worth who have a passion for further preparation, but who have neither parental nor guardian encouragement and whose bank accounts are nowhere in evidence. Observation leads to the conclusion that any young man or woman who has reasonable health and strong will may acquire a college education. The writer has in mind two young men who came from modest homes, but who through their church associations, caught a vision of preparation beyond that afforded by the high school. This vision of larger usefulness to others prompted them to enter college with a minimum of funds and with no other source of income but their own hands and brain. The Christian college of their choice provided them with opportunity for self-help throughout the four years of study and the vacation time was spent in earning the required balance to make ends meet. The picture of these youths sweating under the hardest of manual toil during the hot summer weeks when many others were enjoying the cool breezes of a resort is still vivid in the writer's mind and would furnish a splendid subject for the artist or the poet as an inspiration to every youth in the land. Both became leaders in the life of their college and none were more highly respected. One of these now holds a responsible position in the business, civic, and religious life in one of America's greatest cities, while the other bears the title "Ph.D." from a leading university and is reputed to be one of the most able young men in his generation. Such courage is a challenge to every young man or woman under like circumstances, who is tempted to let graduation day 1919 close a career of preparation.

The Opportunity of the Church

Not a small part of this high school army is either directly or indirectly associated with the church. The church more than any other institution should be interested in trained leadership of the most effective kind. But an educational consciousness will not happen within the Christian group of young life more than in any other group. It must be cultivated through a well laid program of emphasis from year to year, the far reach of which cannot be over-estimated. A stirring educational sermon on the first Sunday after commencement will not only encourage those who have returned home from college, but will also arouse within the high school group a vision of their future possibilities. An educational program rendered at a regular church service by the student group itself just before the colleges open in the fall is one of the most effective means available to provoke a thirst for training. A relay of short addresses on some such subjects as the following is more fruitful than the best possible address by the most eloquent pastor: "Why I Went to College," "The Call for Trained Leaders," "Opportunities for Trained Women," "Our Government's Estimate of Education," "The World Call for Christian Leadership," etc. The writer has in mind one young woman whose educational advantages had suddenly been cut short and who absented herself from such a service in her own church because she could not see her way clear to go to college, and therefore a similar meeting the previous year had made her sad for weeks. But this passion would not down. She finally found her way to college and today is a vital part of the paid staff in one of our strongest churches. But in deference to the large group who are past the college age and others who may not go, there is necessary room for a carefully planned message along with the others on some such subject as "Acquiring the Best Possible Education at Home Through Reading and Other Means." Life work meetings for both college and high school groups at which the challenge of the ministry and mission field is sanely presented may be the means of helping someone to decide one of the greatest questions with which all young people grapple.

No church office is complete without a record of the college group by institutions and an accurate record of the high school group including the year of graduation, life work aspirations if obtainable, college ambitions, home advantages, etc. No budget is complete in a well established church until it contains one or more scholarships for its most worthy and needy young people. No Christian man or woman of means has completely measured up to the highest privilege until he or she has immortalized that means by translating it into a well prepared young life from year to year who will go out and help to realize the vision of Christ in human uplift. Let it also be remembered that every young person directed to a Christian college bids fair not only to produce for the world a business or professional man or woman with a spiritual viewpoint, but that, because a very large percentage of decisions for distinctly religious life work are made during college days, an educational propaganda is one of the most effective ways by which to recruit our ranks for the ministry and the mission field.

Where Should Our Young People Go to College?

This question faces every one of the quarter of a million young people from which the colleges will be recruited in the fall. Inasmuch as our American population is composed of at least 65,000,000 persons who have no church connections, the church can scarcely hope to influence the choice of more than from thirty-five to forty per cent of the new college student

body. During the days when our colleges were distinctly religious in their spirit the question of "where" did not arise. It has been observed that Harvard, William and Mary, and Yale were "a cross between a theological seminary and a training school for the sons of the colonial gentry." Today the trend is toward the tax-supported institutions. We are also feeling that the safety of tomorrow depends not so much upon the quantity, as upon the quality, of trained leadership. It must be a spiritualized leadership. Wellington reminded England a hundred years ago that "education without religion makes only a clever devil." If it be true, then the youth whose education we help to direct brings to the church a grave responsibility.

The fact that by far the largest number of our leading laymen as well as our ministers and missionaries come not from our tax supported schools, but from the Christian colleges, affords a tremendous argument. The writer thinks of concrete illustrations in two strong churches which are now rounding out the last quarter of a whole century of history. Both have always been interested in a world program and in education. The young people of one have gone to our Christian colleges in large numbers while the young people of the other have been more generally distributed. There are undoubtedly many contributing causes, but it is not without significance that while the former has sent seventeen young lives into the ministry and mission fields the latter has none to its credit.

However, it should not be concluded that since by far the smaller percentage of our Christian leaders come from the tax-supported schools, these schools are not religious or that their teachers are non-Christian. It has been observed that in a faculty force of 4,600, fifty-five per cent were actively connected with the church, many of whom were teachers and officers in the same, and that many of the heads of these great and powerful centers are devout Christian men. The fact is that tax-supported institutions, although eighty-five per cent of their student body in some cases come from Christian homes, are not at liberty to stress religion very far beyond the historical, literary and cultural point. It is therefore desirable whatever field our young people chose for their life-work that they enter our Christian colleges in order that they may have a sanely spiritual outlook upon life. Those who choose certain professions may later transfer their credits to the larger schools for the necessary added equipment without loss of either time or standing and with the still greater advantage of a broader and safer outlook.

The cry for a spiritualized leadership is audible everywhere. Who but the Church can answer Pulpits by the thousands are vacant and one of our colleges writes that the personnel of their ministerial candidates is far too much below the requirements for a vigorous and statesmanlike leadership. Who but the churches will, or can, change this serious condition? Our mission boards are throwing out a challenge for a new group of 156 splendidly prepared men and women and are naming the specific fields and work to which these are to be assigned in this, the most challenging day of Christendom. Who but the Christian homes can answer this call? Who but the churches themselves can provide the necessary and increasingly important lay leadership in order that the fine technique of the business and professional world may be placed at the disposal of the kingdom?

The answer will be given by the number of young men and women we direct to our Christian colleges.

Springfield, Illinois.

More Than Eager for the Fray

By HERBERT SMITH

THE native army of Belgian Congo has done its full share in freeing the world of the tyrant's power. Up until 1911 Germany had no foothold on the north bank of the Congo; but in that year she forced France to give up two portions of French Congo, so that she reached the Congo River down the valley of the Sanga River, in one portion, and in the other portion she thrust out to the Ubangi River some few miles below the rapids of that river. In this way Germany touched the Belgian Congo on the east boundary at Lake Tanganika and on the west boundary on the Congo River and Ubangi River.

In 1912, the following year, after Germany acquired the entrance to the Congo, the natives began to ask the missionaries if it were true that the Germans were soon to cross the Congo River and take Belgian Congo. Evidently these tales which began to spread up and down the river must have had their origin from the Germans themselves. Now, the Congo natives have a way of their own in finding out things. News spread from village to village and up and down the many rivers with surprising rapidity. In a little while Germany's method of colonization was known all over Belgian Congo. The version came from the natives of the German colonies and not from white men of other nations. The natives soon learned that the visible sign of German civilization was a whipping post at the doorway of every German officer. Mr. Gordon in his book, "The New Map of Africa", says that the sign of German occupancy was a barracks. This is true, but what appealed most vividly to the native imagination was the whipping post and the "sicut" of twisted hippo hide.

When the war broke out in 1914 the French immediately jumped into motor boats and canoes and secured the mouth of the Sanga River. That was all they could do for the time being, for a strong German fort was located some fifty miles up the river. They, therefore, had to wait until an army of native soldiers, both from French and Belgian Congo could be gathered. In due time such an army gathered on the banks of the Sanga. They attacked the German fort. But the officers were dismayed to find that the German-led troops were armed with weapons of the very latest type, while their own men had only old weapons, which had been the custom for years to put into the hands of native troops. Secretly Germany had equipped her native African troops as well as those who were overrunning Belgium and France.

This was a bitter discovery for the allied officers. The native troops discovered it also, but continued to fight well. The Germans swarmed out of the fort and a retreat was necessary. In this retreat they lost some guns, but were able to make a good stand and reached camp safely.

Then darkness fell. The Germans showed no disposition to follow so far from the fort, and soon the camp took on all the animated life of the African night life. The troops were in splendid spirits. Around scores of fires they jabbered away

in half a hundred languages. In spite of the hard marches, the burden of their kits, the scorching sunshine and the heat of battle, they seemed untired, and many of them would form a circle, clap their hands, and match their feet, games they had played from their childhood. Then some of the more thoughtful of them went to their officers with these questions:

"White men, we have heard for a long time of these bad Germans, their cruelty and their wisdom. We find, now that we have met them, they have prepared our fellow blacks better than you have. Their guns shoot straighter and quicker than ours; but you did not let us try one thing today. You forgot to order us to charge with the bayonet."

"But," replied the officers, "we cannot allow you to use the bayonet. You would be wiped out before you got to striking distance, and moreover what practice have you ever had with the bayonet?"

"Practice," said these khaki-clad African children, as their eyes sparkled in the darkness, "Who will need to teach us to use the bayonet? Is it not our own weapon? Let us charge tomorrow and we shall carry the fort."

The officers still demurred, but in their souls they rejoiced, for here was the morale from which victors were made. This eagerness for the fray spelled success.

Next morning before the African rooster announced the coming day the whole camp was enlivened, because they were to try again and this time with cold steel. There was no noise. Quickly and quietly the camp was struck and the advance on the fort begun.

A steamer, the S. S. "Luxemborg", had arrived in the night to assist in the attack, and was specially prepared for such a service. Railway ties placed all around the lower deck protected the machinery and troops which crowded the deck. Officers were ordered to lie on the floor of the cabins on the upper decks until the time for landing came.

The attacks by river and land were to be launched simultaneously. The troops on the shore secretly crawled as near the fort as possible. The steamer, since concealment was impossible, attracted all the attention possible. This was eminently successful. Riddled from stem to stern with bullets, it held to its course and discovered two machine guns being operated from a native house. A shot from the small cannon, the only gun the Belgians had on the Upper Congo when the war broke out, put these machine guns out of action and the captain ran his steamer under the bank while some of the troops jumped ashore, rushed to the house and returned with the guns.

This was a great beginning. The bank sheltered the steamer, but it was not suitable for a landing party. A good place was found a little higher up. The troops on board pulled aside these protecting ties and rushed ashore, the troops in the jungle swarmed out. They charged with bayonet and shouts. In less than an hour the whole thing was over. The boys in khaki proved their theory. Without practice the cold steel won.

Afterwards these Belgian native troops were increased until it was said that they numbered 30,000. Scores of our own mission boys were among them. They marched up the Sanga River, through the Cameroons, out to the Atlantic Ocean. They came home by sea to Matadi, then up the Congo River, over to Tanganika and out again to the sea, this time the Indian Ocean. They helped to drive the German eagle out of Africa. It was not long until the German-led native troops had to be chained to their guns, and the porters tied like slaves in bunches of five and ten to stop them deserting. The boys of the allies were eager to be on the job and they needed no chains to keep them there.

Now these troops are going home. "The battle's done, the victory's won." Home, did you say? What kind of home? Home to villages where they will be much admired! Yes, but home to villages where a day school teacher has never taught a single hour! Home to villages where the native drum has never called a gathering for worship! Home to villages where the smiling face of the native preacher has never been seen! Home to witchcraft and superstition and age-long customs. Home to doubt and despair! What was the use of the fight, the long marches, the cold nights on the bare ground, the hunger, thirst? Nothing came of it. A new day for the rest of the world; the same, sober, black, spiritless day for the troops of Africa who fought and won, but whose reward is emptiness.

It seemed that there was something of the eagerness of these boys in the audiences which gathered to the meetings of the Men and Millions Movement to consider the united budget. "Is it worthy?" they asked. "We are not risking anything. There will be no sacrifice if we go beyond three millions. We surely ought to do it."

Glory, the preachers believe it is possible. Their morale is higher in 1919 than ever before. The sun is about to rise and they will begin the attack. Victory is theirs because they believe it is theirs.

But what a day in which to live! How wonderful and unbelievable have been the results of the last six months. God has worked a work in our day which we can hardly believe. James Black tells that on the dark Sunday of the last German push, when the whole world must have been on its knees, that he was the preacher at the Headquarters of General Haig. The General attended the service. He was anxious, no doubt, but quiet. After the service he thanked the preacher for the comfort he had brought to him and added, "Remember, the battle is not ours, but God's."

And the battle of the mission field is the Lord's likewise. It is a mighty battle. It is the supreme challenge of the Church at this moment. Who can think of Tibet swinging wide its doors for the first time in history without wanting to go? Who can think of the daring program of the Congo Mission for the next ten years—fifty new missionaries—five big stations—three steam launches—one native evangelist to every 1,000 inhabitants—without wanting to hand over one's Liberty Bonds? Who can think of South America where commerce has gone and is about to go in greater force, without wanting to give the gospel first? And who can think of the Indian Cavalry sweeping the unspeakable Turk out of the land of our Lord without wanting to give them true happiness?

The world is ready for a unique program. In the year of Our Lord, 1919, the churches of Christ have the challenge of their history. Never again will they be able to lift their heads in the councils of the Christian world if they neglect the present opportunity.

Scrap all your previous notions of bigness in church work;
Scrap your old sermons on missions;
Scrap the old idea that the gospel won't win;
Live today in the hour of victory for the big impossibility of yesterday.

Sad will be the day for any man when he becomes absolutely contented with the life that he is living—with the thoughts that he is thinking—with the deeds that he is doing. When there is not forever beating at the door of his soul some great desire to do something larger—to think something grander—to achieve something nobler—which he knows he was meant to do—because in spite of all, he is the child of God.—*Phillips Brooks.*

Mexicans in the United States

By E. T. CORNELIUS

ALMOST every phase of the immigrant question in the United States has been fully treated with the exception of the Mexican problem of the Southwest. So far as the work of our Home Mission Boards is concerned, we have been most vitally interested in the solution of the problems arising from European and Asiatic immigration and have hardly been conscious of the very grave situation which has been confined quite largely to the southwestern section of the United States. It is impossible to know at this time the actual number of Mexicans to be found in the various parts of the United States. This number has varied very widely in the last few years and there are no figures at hand which are reliable.

The Mexicans living in the United States may be divided into two general classes. First, those who have lived in this country for many years, most of whom are children of families who have been living for many years in the territory now belonging to the United States. The second class, the strictly immigrant class, that is, those who have come to the United States in the last few years whether as refugees fleeing from political conditions in their own country, or those who have been seeking employment in the various industries of our country. Some of the southwestern states have a very high percentage of their population made up of these Mexicans of both classes. In the states of Texas, New Mexico, Arizona and California and in some of the other states of the Southwest, which have only a small population of immigrants, we find a Mexican population of approximately two millions. Authorities do not agree on this number but it is generally conceded that this is a conservative estimate. Most of the Mexicans of the first group will be found west of the states of Texas, although there are many families who have resided for many years in the area now comprising the state of Texas. In Texas and Arizona and Southern California are to be found the largest number of purely immigrant Mexicans. While these people are all of the Latin-American type, at the same time there are some fundamental differences in the class of work that must be done to Americanize and Christianize them.

The Latin-American families that have resided in this territory for many years, some of them for as long as three hundred years, have lost their connection to a very large degree with the political ideals of our neighbor republic Mexico. We may truly say that only a small percentage of them has become really American and yet at the same time most of them are exercising the rights of American citizens. It seems a little strange that so little has been done in the states with the

A Mexican Kindergarten, San Antonio, Texas

Clinic for the Poor, San Antonio

large Latin-American population, to give to them American ideals of life. Whole villages and even small cities may be discovered in these southwestern states in which almost the entire population is of this group and in which the officials of the municipality, the professional men, the public school teachers and almost every business man are from these families and in many other towns and cities, with a small proportion of Americans in the population, the same may be said regarding the leaders of the community. One of the leading judges of New Mexico, in commenting upon the citizenship of that state, paid a very high tribute to the Mexican population. One evidence of their regard for the moral welfare of their children and of the entire state is found in the fact that they voted the state of New Mexico dry by a very large majority. An evidence of their loyalty to the United States may be found in their remarkable support of the Liberty Loans and of all the agencies doing welfare work among our soldiers and also to an even larger degree, in the great numbers of splendid soldiers they contributed to the American army.

Girls' Sewing Class, San Antonio

The judge of whom we have just spoken states that he has held court in many parts of the state of New Mexico and in many cases he was the only real American in the case that was called before him for trial, but that the juries made up of these people were just as anxious to render a careful verdict, administering justice, as any American jury he had ever known. He further states that even when Americans were brought before these juries for trial, the same impartiality was shown toward them.

A very large percentage of the Latin-American population of the United States is made up of the second group, those who are strictly of the immigrant type. Since 1850 and especially beginning with the time of the recent revolution, scores of thousands of these people have crossed the boundary into our country. Many of them have been forced to flee from their country because of the lack of safety for them and their families and have sought new homes in this country, which although they have not been taught to respect, yet which they have been taught to recognize as a refuge from the dangers and poverty of their own country. Those who have witnessed the long lines of refugees crossing the international bridges can understand something of that which our soldiers saw in the European conflict. They came to us on foot, on horseback, riding burros, in carts, in farm wagons and in almost every conceivable mode of transportation, bringing all of their farming implements and their household effects. At the same time they brought with them their Latin-American traditions, ideals, superstitions, customs and habits and these are the things that have constituted the gravest problem we have ever faced in our Southwest. During the last two years or more, still other thousands have come, lured into this country by the promise and often by the guarantee of lucrative employment. The agents of the government employment bureau recruited many thousands of laborers for the farms, railroads and other industries of our country from the frontier states of Mexico.

What of the Present Conditions?

Economically they are in much better condition than before. In ordinary times when crops are good they make splendid wages and often the entire family goes to the cotton fields to pick cotton and while they are making splendid wages, they are able to live much more cheaply in the country than in the city. Work has been most plentiful in the cities of the Southwest during the last few years; wages have been high and living conditions among these people have been greatly improved. Economically speaking there are many classes of Mexicans in the United States; those who are very poor and will remain so no matter what their wages; and on the other hand the thrifty ones who have entered into the business life of the community and who own their homes and really contribute something to the prosperity of the communities in which they live. In many communities in the Southwest there are strong business firms made

Basketball Team, San Antonio

up entirely of Mexicans. Often among these immigrants may be found many people of gentle birth who had lived in ease in their native land but who because of conditions, have been forced into exile in this country. Their property has been confiscated in Mexico and they are now working for daily wages. There are many Mexican laborers on the railroads, and the streets of our towns and cities doing any work that is available. No matter what their degree of poverty, they are living much better in this country than they had ever lived in their native land.

What of Moral Conditions of These People?

It is needless to say that when these people came to the United States, they did not suddenly forget or leave behind their former modes of living, their vices, their superstitions and their nonreligion. In San Antonio, which so typically represents the cities with large Mexican population and in which at least fifty thousand Mexicans are now living, moral conditions are about such as one would find them in any immigrant section of any city of our country—with of course the vices peculiar to this people. They are a primitive people and live under conditions quite different from our own people.

What is Being Done?

In the larger cities especially, the public schools are quite adequately adapted to the education of these people and in cities like San Antonio some of the best teachers are assigned to the schools in the Mexican districts. On the other hand many communities have done nothing for the education of these children and even where there are compulsory school laws, they are not generally enforced in the Mexican districts. One of the very great needs in order to safeguard the interests of our own country, is for a campaign of Americanization among these people. Many thousands of them, even of those who have lived many years in this country, do not speak any English and as a consequence know nothing of American ideals. Very little has been done also to help these people in their spiritual development. There are some institutions that have been outstanding in their influence however, such as the industrial schools of the Methodist Episcopal church, the Presbyterian and Congregational churches in centers like Albuquerque, New Mexico, and Los Angeles, California, and the work of other Boards in cities like El Paso and our own Mexican Institute in San Antonio. No very definite policy has been undertaken up to the present time by the home mission agencies in order to do the work as it should be done.

The most interesting work to the constituency of the Disciples of Christ is the work done in San Antonio. For a number of years this work which was established under the direction of the Christian Woman's Board of Missions, has been the most profound influence for good among the Mexican people of the southwestern section of that city. The first workers in that Institute were Miss Mary Irene Orvis and Miss Clara I. Hill now Mrs. Waldo Suffle, who did a most remarkable work and who laid the foundation for the present magnificent institutional work. For several years Mr. and Mrs. E. R. Child have been in charge of this work and for two years Miss Hallie Lemon has been associated with them. Under their direction the Mexican churches have grown and prospered, hundreds of little children have been trained in the kindergarten, work has been done successfully among the boys and girls, welfare work of many different types has been done. The Institution stands as the light set upon a hill, whose light has been shining and has never been hidden. Other work has been done among the Mexicans in Texas under the same direction but it has been almost entirely of an evangelistic nature.

The Christian forces of this country should realize the great importance of the work that needs to be done among these Mexican people within our borders and the responsibility that is theirs for the Americanization and Christianization of these many thousands of strangers within our borders. It should never be laid to the charge of the Church that she failed to give to these people the larger life which unconsciously they have been seeking during all these years they have been living either as our neighbor or within the boundaries of our own country. Schools should be established, social service and welfare work of all kinds undertaken solely for the uplift and betterment of these people, churches should be established among them and everything possible should be done to alleviate the situation as we have found it everywhere in the Southwest. Many workers are needed who are willing to consecrate their life to an unselfish service among them and it is to be hoped that the Disciples of Christ will not fail to assume their part of this tremendous responsibility.

A Distributing Wire

AS by the wire the illuminating energy is carried from the dynamo to the dark places, so, through the National Benevolent Association, the warmth of the fires of Christian love kindled in our hearts by the touch of the hand divine, is carried to the cold and cheerless lives of the world's needy.

The world is full of tears, and sighs, and tender emotions; full of that kind of tenderness and sympathy represented by the burdensome countess in the home of Amos Barton in George Eliot's story, who took great pains to perfume the poor sick woman's handkerchief and smooth her pillow, while she continued to eat the bread needed by the poor parson's children. There is far too little of that emotion, coined into motive, represented by Mrs. Hackitt in the same story, whose visits to the vicarage brought cooked fowl that was sorely needed to give the sick woman strength. It is not an emotion ending in tears and sighs or, at best, in words, that the world needs. It is love on service bent, sympathy in action, the affections at work. Our National Benevolent Association proposes to materialize all these vapory expressions of sympathy and pity into deeds that shall lift burdens from crushed hearts and hopes. It will harness the mighty Niagaras of wasted heart-power of this great movement to the work of lightening the load, brightening the path of the weary pilgrims on the highway of life in the name of Christ.

New Hampshire Officials Converted by Prohibition

"PROHIBITION has been in operation in New Hampshire about one year, and it has prohibited the liquor traffic. It has reduced the number of arrests for drunkenness in every city that formerly had saloons, in some of them as much as four-fifths over the corresponding month of last year," asserts Hobart Pillsbury, writing for the Boston Herald. "It has closed up several of the county jails, decreased the population of all the others, decreased the population of the state prison and cut down the commitments to all penal institutions. It has checked the rising cost of maintenance of paupers and other public charges. There are plenty of figures to prove this.

"Chief of Police, M. J. Healy of Manchester, and Dr. Samuel T. Ladd, at one time mayor of Portsmouth, the city of breweries, are now with the drys, having seen the benefits of being dry and having changed their views about its being impractical to operate Prohibition."

Example of Country Church and Community Work

APRIL 15, 1918, was indeed a sad day for the Aubrey Church, for on the night before a storm had wrecked the house which had been the home of this struggling congregation for years.

The church had begun to feel the need of a better building, as a part of the Bible school was being held under a tent on the lawn, yet it felt that it could not attempt a building. Being poor financially, yet rich in faith and spirit we cleaned up what was good of the wreckage. We sent a message of our needs and aims to the Church Extension Board. It responded at once with $2,000. This gave the church new life and work went forward on a new building. We had not gone far when we saw that to complete this building we must ask for an increase in our loan of $1,000. This made a total of $3,000 granted the Aubrey Church.

The building was completed by the first of June, 1919. The opening day was the first Sunday in June. W. D. Darnall was master of ceremonies. T. H. Mathieson of Denton preached morning and evening. Dinner was served on the ground. A. J. Bush held a fellowship meeting in the afternoon.

Following Mr. Mathieson's sermon in the morning the people were asked to give $3,600 in cash and pledges. Before the day was over the people had subscribed over $4,000. The total cost of the building and furnishing was over $8,000. We now have a plant well worth $10,000 with the lot.

This church house stands as a monument to a faithful band of loyal Christians who stood by the work in times of hardship and when they were few in number. A. J. Bush was pastor during four years of its struggles and ever held the missionary spirit alive.

The Aubrey Church took a new lease on life about four years ago. At that time there were about twenty regular attendants at Bible school. This little band caught a Bible school vision. By August there was a regular attendance of seventy to eighty. A. K. Scott held a meeting with twenty-six additions. Mr. A. J. Bush, being pastor at this time, never allowed the church to lose sight of any phase of our work. This gave the church a broad vision.

The church and Bible school steadily increased in numbers and work. The following summer E. V. Spicer led our summer campaign with thirty additions.

With a continual growth in the summer campaign of 1917, led by Mr. Mathieson of Denton, we had forty additions to the church along with our own healthy growth. The Aubrey Church assisted in the organization of Bible schools at Spring Hill, Black Jack, Bellew School House and Rocky Hill. This gave our church a wide country work and, with Colby D. Hall of Texas Christian University as district superintendent, the Denton County work was put on foot. Early in 1917 H. A. Smith was called to take half-time at Aubrey and half-time as county evangelist. This work being new to our people they did not support the county side as strong as they should. Now that the war is over, and the big Denton Church has paid her church debt off, and Pilot Point is in healthy condition, we ought to renew this county work.

Aubrey, Texas, Church

The Aubrey Church takes a special interest in the Orphans' and Old People's Home at Dallas, by giving the offerings of one Sunday in each month and special days like Easter, Rally Day and Christmas, all of which was sent to the Juliette Fowler Home.

With our new building completed and a good pastor in Mr. Darnall, the church is looking to a future of much usefulness in spreading the New Testament teaching in Denton County and to the uttermost parts of the earth.

R. R. TRIBBLE,
Chairman Building Committee.

"Is the Aubrey, Texas, church worthy of an extra large Church Extension loan, as an outstanding example of an up-to-date rural church?" When the question was put to me I answered "Yes" without hesitation, for that was clearly my impression.

Later, when I came to analyze its qualities I found it rather difficult to list any unusual features capable of sparkling in a magazine article. This very fact makes it the very best kind of an example to other churches. It is unusual in success and spirit; yet in circumstances and methods, it has nothing which other churches cannot afford. If half our rural churches could get the spirit of the Aubrey congregation there would be a revolution in the "little brown church."

What are the things which this congregation, in a farming village of 400 souls, has done?

1. *They have used a budget system of finances.*

They began it while they had a preacher once a month, and they got so much money ahead that they located a pastor for half-time. Their experience shows that a farming people can operate the envelope system, and that it will work wonders in the country as well as in the city.

2. *They have a local missionary program.*

The first thing that made me sit up and take notice of this church was their afternoon Sunday schools in the open country. They had three of them then. Their parish extended to the borders of the next one, however far away. They had the true philosophy of building a church—convert the people before they move to your neighborhood, and when they move in (and they're moving) they will come to you. They have a missionary budget also, giving for several years half as much for missions as for local work.

3. *They have a fine community spirit.*

On my first visit there they had dinner on the ground and preaching all day. Perhaps I've indicated why I'm partial to them. But it was not the dinner so much as the spirit that went with it. There was a spirit of common action and united purpose.

4. *They are now getting an adequate plant.*

They did not plan this from the first. In fact, they were blown into it by a cyclone. A twister came along and they had to get a new house. But they had such a vision and such a program that they built a house to enlist the whole community and to serve it. They therefore projected a better house and one better adapted to their program than most village churches. It is a neat, brick veneer house, not large, but very attractive in appearance, with a large, well-kept lawn about and concrete walks. They wisely cut off a part of the space into a separate room where they can have social occasions. Another feature will be best appreciated by those who know the value, of a large, green lawn on the wonderful summer nights in Texas.

Aubrey is not just an ideal church, to be admired from afar. It is a practical example which any rural church may imitate.

COLBY D. HALL.

Ft. Worth, Texas.

Keen Interest in Ministerial Pensions

IT has been our recent privilege to hold over a dozen Pension Conferences with ministerial and missionary students in our colleges and with the ministers in state conventions.

First of all, it has been a delightful experience in good fellowship. Uniformly, the professors and students in the colleges have been actively interested and have shown every possible courtesy. Fine hearings have been given in every case and we feel greatly encouraged over the interest shown. The preachers in active service have manifested a real interest. The warm words of commendation of many of the best men among us, give good reason to believe that as the Pension is understood, it will have the fullest cooperation everywhere.

We believe the conference method by far the best means of getting people to understand the Pension. In every group questions are asked in rapid succession for twenty minutes or more. Every question answered helps to clear up difficulties in the mind of many. Thus everyone present has the benefit of information gained from each question. The greatest freedom and frankness prevails in these informal gatherings; in the conventions, they are usually held at a lunch hour.

Such a conference is a lively affair. After a brief explanation, questions are invited. The following is typical of the usual questions and answers:

What are the age limits and the rates required? People of ages from twenty-one to sixty may enroll. The annual rate for twenty-one is $22.20; for twenty-five is $22.95; for thirty is $26.12; for forty is $39.60; for fifty is $73.72.

What benefits will I receive if I enroll? When fully developed to the maximum, the benefits will be $500 per year old age pension at sixty-five, the same for total disability at any age, and three-fifths or $300 annually, in case of death, to the widow. If she should die before the children, if any, reach their majority, her share will be equally divided among them until they become of age.

Are the dues fixed, or will they increase like assessment insurance, as I get older? They are fixed; the amount you are to pay is written into your contract.

What is the value of the certificates now, and how is this value found? The dues paid by the minister pay for $100 per year old age pension or disability benefits, $60 per year death benefits. At the close of the last missionary year, for every $1 paid in dues by the ministers, $1 was placed in reserve from the churches, thus duplicating the total amount paid in dues. Since the dues purchase $100 worth of protection, the added amount from the churches made the value $200 before the certificates were issued.

What if I should withdraw from the Pension; would I receive anything? You would receive either a paid-up certificate for the value accrued at that time, or a cash settlement, actuarily determined.

What happens if I quit the ministry? You would receive a cash settlement, as indicated in the preceding answer.

If I die, how long will my wife receive the benefit? As long as she lives, payable quarterly each year; in case of her death before the children reach their majority, her share will be equally divided among them as long as they are in their minority.

If, after my death, my wife remarries, will she continue to receive the benefit? No, her share will be paid to the minor children until they reach their majority.

How does the Pension compare with life insurance? It is similar to insurance, in that it is built on a solid business basis, formed on tables of mortality and worked out by the actuary on the statistics gained from the survey of our ministry. The rates are determined on the "old line" insurance basis so they are fixed, with no chance of a later raise. The Pension differs from insurance in the fact that, first of all your dues buy more than in insurance, because in the Pension there is a very small charge for operating expense; only a very small per cent of the overhead is charged against the Pension. The great difference, however, lies in the fact that the churches are to pay four-fifths the cost of the maximum benefits. This is not some benevolent paternalism, but only a just sharing of the necessary provision for the minister and his family. It is not only fair that the church should bear the larger part of the burden, but it is also far-sighted, economic wisdom. It is greatly to the advantage of the church to see that the minister is relieved of the harassing fear of disability, old age or death that haunts the life of the majority. It is pre-eminently the responsibility of the church, and not of the preacher, to see that he is happy and effective in his work.

What are the safe-guards of the Pension? The Board of Ministerial Relief is incorporated under the laws of Indiana; a complete report is published each year; the plan is worked out in a thoroughly stable and business-like manner.

How is the Pension to be supported? By the receipts from the churches, Bible schools, individuals and other forms of income of the Board. The churches are asked to pay six per cent on the minister's salary as a minimum standard of support; many of the churches, both large and small, in country, town and city are doing this and many more are coming to recognize this as a just and reasonable claim. The churches will adopt it as fast as the preachers lead them to see it.

Does the six per cent count on the United Budget? It does.

What about my certificate if my church does not come to the six per cent? Every preacher enrolled in the Pension system will do all he can to bring his church to this basis of support, but if his church does not give this much, it in no way invalidates his certificate. His contract is with all the churches through the Board of Ministerial Relief. The benefits from the churches are pooled and every man enrolled shares alike.

What about the men above sixty and too old to enroll? The Relief Roll will be continued as from the beginning. It is no one's fault but that of the brotherhood that the Pension was not begun sooner. The provision made by the churches awaits any worthy preacher who is disabled or incapacitated by old age. This tender ministry holds it as a matter of honor to see that no preacher or his family suffers.

How are the funds divided between Relief and Pensions? The aim is to divide the receipts equally between these two departments.

Is it not embarrassing for a preacher to ask his church to come to the six per cent standard? There should be no embarrassment in such leadership, for it is on behalf of the whole ministry. He shares no more than any other person entitled to the benefits. He is not asking for himself but for all the workers. If he is enrolled in the Pension, he can with all the clearer conscience ask his church to adopt such a basis of support as he is only asking what he himself has already done. He has cooperated with the whole brotherhood in its provision for the ministry. He cannot say he has completely fulfilled his leadership with his church unless he asks it for a full cooperation in the plan agreed upon and followed by the churches, and he himself is not completely cooperating with the brotherhood until he enrolls in the Pension for the benefits provided by the churches.

Why are the rates for the single women less than for ministers? There are no death benefits for single women.

Can one name someone outside the immediate family as beneficiary? No, the plan is not so organized. The great aim of the Pension is to exalt the ministry. Every effort is made to conserve the interests of the preacher and his family.

What will happen if Christian Union comes? Nothing that will endanger the safety of the Pension—all the interests that enter into union must be conserved as a sacred trust.

Five hundred dollars is not enough? It is true it is not, but it is a start and is that much toward freedom from anxiety. Even though it is insufficient, it is better than a $10,000 estate at five per cent, for there are no taxes, insurance, up-keep and no risk of loss.

I cannot afford the dues; how can I enroll? You cannot afford to be without the protection for yourself and family. It is a question of distribution of income rather than amount. Any man in the earlier period of his ministry can afford it and will enroll if he understands how much greater the benefits are in the Pension than he can find anywhere else. Such an obligation to his family and ministry, no thoughtful man will dare neglect.

F. E. SMITH, Secretary.

Big Doings at the Christian Orphans' Home

WE have told you the story of the little boy who on his arrival at the home, made a confidant of us and told how his grandfather was old and unable to take the responsibility of raising him, and that at last he had told him he was going to send him to the orphans' home. Aubrey's little heart was broken, he cried most piteously and protested all through the conversation against going to the orphans' home. It was hard to know just what to say to this little fellow and so I ventured to suggest that perhaps he would be willing to stay with me if he didn't want to go.

He looked up into my face and said very frankly: "Yes, I'll stay with you, but I won't go to the orphans' home." Since our mission is to bring the childless home and the homeless child togther, it wasn't long until little Aubrey was installed in a home of his own with a real mother and father to care for him. He is a big boy now, thirteen years old, and the following is a copy of a letter received from him recently:

"Dear Mrs. Brown:—I wonder if you still remember the little boy that said he wouldn't go to the orphan's home but would stay with you. Well, he is not a little boy now, he is a great big boy. I thought maybe you would like to see how I look by this time, so I am sending you a picture of myself and my little adopted sister. She is seven months old and papa and mama have had her four months. Her parents died with the influenza. Papa and mama and I join your host of friends in rejoicing over your recovery from the influenza. I am in the sixth grade in school, and I am taking lessons on the piano. Enclosed find check for $35, the Easter offering from the ——— Christian Bible school for the home. Your little friend, Aubrey."

Twenty-four children who recently visited the First Church, East St. Louis, were delighted with the reception accorded them. They rendered an appropriate program which seemed to interest and please the many friends present. The group of twenty-four had lunch served to them at the church by the class of Miss Jess Davis and the Gleaners Class, taught by Mrs. Grimes. The tables were prettily decorated with colored eggs and other decorations appropriate for the occasion. The group was brought home in automobiles late in the afternoon, some of them driven through the parks and were again treated to ice cream and pop corn.

Little Mildred recently went to Carbondale to spend the day and take part in a special program given by the Sunday school. Mildred is being supported by Mrs. Atkins' class at Carbondale. Two of the ladies, members of the class, came for her on Friday, and two other members of the class returned her Monday morning in time for school. They gave a splendid report of her and of her reception and said that the offering amounted to something near $150, and that it was all on account of Mildred's presence.

Ten children made a Sunday visit to Granite City. After services these children were taken to private homes for entertainment. They insisted for another year they wanted fifty children instead of ten. Ten wouldn't go around and everyone was anxious to have one of the children visit in their homes. Their offering was good and the children reported a very enjoyable day.

Ten of our children recently spent a Sunday with the Maplewood Church. They also took part in the program and they were taken to the homes of their friends for entertainment. Machines were sent for them in the morning and they were returned in the afternoon. The children reported a most pleasant day.

Not long ago eleven of the girls and boys were invited to Litchfield to spend Sunday. We left Union Station at 7:30 and arrived at Litchfield at 10:30 just in time for Sunday school. A committee composed of ladies who drove their own cars met us at the train and took us straight to the church. The children were given all of the time necessary for their program and they had a fine audience. After Sunday school the children together with a number of invited guests were taken to the country home of Mr. and Mrs. Stuttle and Randolph. Randolph was the host upon this occasion. We were delighted to see one of our children so fortunately located. There are several hundred acres in this farm and the buildings are all modern and are equipped with city conveniences. MRS. BETTIE R. BROWN.

Strategy at the Crescent City

JUST a word of appreciation for the good work done through the assistance of the American Christian Missionary Society and the Board of Church Extension in New Orleans, resulting in the establishment of the St. Charles Avenue Christian Church, and plans for the extension of the work, by the proposed erection of a community church in this most beautiful section of the city.

I wish to remind the brotherhood of the efforts of men like John A. Stevens, who started the cause, with the assistance of twenty-three people in a little shack on Peters Avenue and Coliseum. Also of B. L. Smith, who came to the city and gave valuable advice, and through the Society he represented financial assistance. And there are those who will read this who gave of their time and travail of soul, as pastors, in the early days of the work at Soniat Avenue.

But my own personal experiences are intimately connected with Grant K. Lewis, who came here in a critical time in our history, and pleaded for the future. We honor Mr. Lewis for his valuable counsel and faith in our people. Also with F. W. Burnham, who willingly came to hold a short meeting following our state convention in 1917, and by his timely messages and optimistic counsel enabled us to become a self-supporting congregation, releasing the amounts heretofore sent to us as a subsidy, to do the same work in some other part of the continent.

And then, our recent experience with that courageous man, Mr. Muckley, who worked heroically during Easter week, delivering splendid addresses, visiting our business men, and giving us a vision that resulted in an appeal on Easter Sunday whereby $34,000 was pledged (and some paid in cash) toward the erection of a building in this section that will adequately represent the message of the Disciples of Christ and be open every night in the week to minister to the social needs of the youth of this community. Mr. Muckley's methods in raising money and taking pledges are without reproach, dignified, yet with a kindly humor. People were attracted by his appeal which, when brought face to face with the man, was irresistible.

This is a "100 per cent church," all lines of our missionary and benevolent work being represented with the educational. We are located in a quite advantageous way. Only one square from Audubon park, a very short distance from Loyola (Jesuit) College, and within three minutes' walk of Tulane University. We are in the noted "Uptown Section" of the city, over four miles from Canal Street, and have a splendid opportunity of presenting certain features of the modern institutional church, which in a city like New Orleans would be very attractive and helpful to the building up of better citizenship. There is no other church in the city doing the work we contemplate and which by the grace of God we hope to do.

I have read with great interest and no small amount of pleasure of the assistance rendered the First Church of St. Louis by sister churches of that city and by individuals from other cities in the state. We have no such proffered help here. Our cause is weak in the state, and there are no rich people in the congregation. We have 250 members. There are possibly eighty men from eighteen years old upward. At least one-tenth of these are still in the army and navy, and yet the few here on Easter Sunday made the above pledges. This may reach the eye and touch the heart of some wealthy disciple. If so, I pray that God may "incline their hearts" to follow our purposes by helping us to build and to build worthy of the faith of Christ. We should put $100,000 in this enterprise—now!

Study the future of New Orleans. Note the religious and social conditions. Understand if you will the many opportunities to minister to Latin-American peoples. Remember how the influence of this community is financially linked with the great Mississippi valley country and therefore with the state in which you live. And if you do no more, do this, pray that God may help us to fully enter and never close this great and effectual door of opportunity.

I have no money, comparatively speaking, to give to this opportunity, but I can invest my life here. And I believe the investment will pay eternal dividends. W. H. ALLEN.

Message from Monieka

MRS. EVELYN UTTER PEARSON wrote April 28. The letter reached Indianapolis July 16. She says:

"The joy of our home and the satisfaction of being on the mission field and of commencing the work I have always dreamed about make life just about complete. I like Africa and everything about it. I never dreamed the country was so beautiful. I think the term "Dark Africa" is a decided misnomer, for surely no land could be more bright and fresh looking day after day. The people, of course, are dusky, but with their bright colored decorations and happy faces they do not cloud the landscape. Of course, I have not seen the villages entirely unreached by Christianity. It seems to me this is a happy people, or at least, light-hearted. I wish I knew the language so I could get in touch with the people. About all we can do in these early days of our work is to smile and greet each other. Three of the women came and sat on the floor while I sewed this afternoon, and I think we made friends. They were greatly interested in the sewing, and one of them who had been under Myrta Pearson Ross's instruction, helped me with my darning and did it very nicely too, Mrs. Hedges has organized a very good school here and Wilhelma Smith and I have been helping with the spelling and writing. Miss Smith is a tireless, wholehearted worker if one ever lived, and gives of her time and herself without stint. She already has a good use of the language and has won the peoples' hearts. Wherever she is there is always a crowd of natives about her, and she never seems happier than when completely surrounded by them."

Dr. Ernest Pearson writes, "We missionaries had a fine week together the first of this month. I think we got a more perfect understanding of what our job here in Congo really is. Of course, we decided to ask you good people at home to do a whole lot more for Africa than we have ever dared ask before. There are some plans for cooperation with another Mission which will make our Congo work one of the very largest undertakings. As soon as Dr. Jaggard arrives at Monieka we are to go to Bolenge to fill in there during Dr. Barger's furlough. We are much attached to Monieka, but will be glad to work in Bolenge for a time."

Community Service and Church Building, Peoria, Ill.

By HOMER E. SALA

FOUR things have been kept in mind in the planning and the construction of the Central Christian Church of Peoria, Illinois, namely, evangelism, worship, teaching and social life among young people. The church is down town, in the very heart of the city, but draws all of its members from every section of the city.

The structure is of brick, fireproofing and steel, seventy-two by one hundred twenty feet in outside dimensions. It is scholastic and modern in appearance. A study of the building shows an equipment for departmental school work, an adjustable arrangement for assembling the school into one body without great change, individual classrooms for all, and blackboards and other equipment in every room. The main floor in the center contains the auditorium, seating 475. At both sides of the auditorium are departmental rooms which will care for 150 each. These are connected with the large room by section fold doors. The classrooms are separated by sliding doors and roll curtains. Comfortable space is arranged for the choir at the rear of the platform, with the organ console and the piano at opposite sides of the platform. The baptistery is located to the left, with robing rooms and a passageway in the rear of the choir. Lavatories and drinking fountains are to be found on the main floor. A large skylight, which also gives ventilation, helps to light the auditorium.

There is an open balcony seating 250 extending three-fourths around the building. At the rear of the balcony are classrooms, seating 325, which are separated by sliding doors and roll curtains. The church office, pastor's office and other rooms are on this level.

The lower floor is practically above ground, easy of access and with plenty of light and ventilation. At the front are four rooms, used for the nursery, beginners and primary departments and church parlors. In the center is a large room with high ceiling, which will seat 450, and is used for banquets, social affairs, athletics, entertainments and other features. A large, well-equipped kitchen, with two service rooms, adjoins this. There are also two showers, four toilets, four lavatories and two drinking fountains, two closets and a vault on this level. A corridor reaches from front to rear, making it possible to go through without disturbing meetings in any of the rooms. A banquet of more than seven hundred fifty plates has been served on this floor of the building.

The total seating capacity of the auditorium floors is about fifteen hundred, seated with chairs. The building contains one of the largest and finest organs of the state, also a large grand piano, with several other pianos. City steam is used for heating and the lighting is by the indirect system.

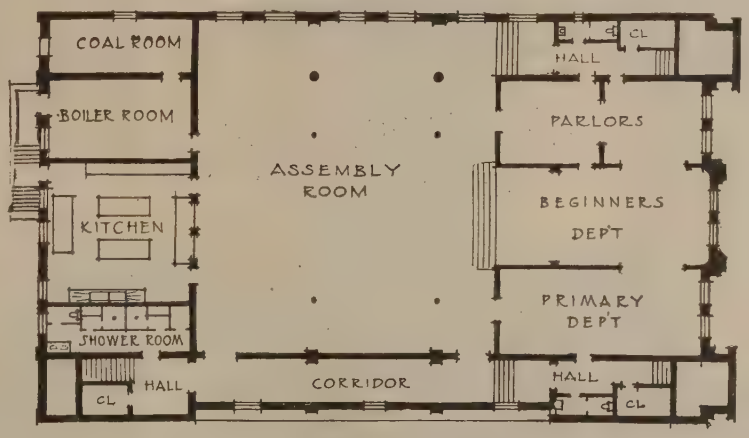
The church maintains on its local force a minister and an assistant and is expecting to put on an additional worker soon, who will have charge of a seven-day-a-week social program. Considerable funds are being applied this year to the enlargement of the social activities among the young people. This will be fostered by the use of wholesome, clean and popular lines of entertainment, social features and educational programs, all of which are now in action to some degree, in the church.

The evangelistic and missionary notes are characteristic of every service. Additions to the church are a regular Sunday affair, also the church is a Living Link, with growing missionary offerings. Two local missions, under the direction of the church, are growing. Schools, of about one hundred in attendance, are operating at each place. The church owns both properties, which are located in fine residence sections of the city.

The membership of the church being so widely scattered, some seven miles away, makes the pastoral work no small task. To help in this work the city is divided into fourteen districts. In each district there is a committee of five women who do special calling. These constitute an organization known as "The 70," which has a president, appointed by the church board, and meets once a month for social and planning purposes. The same districting is used as a basis for finance and men's work. A chairman is over each district, and the combination of these constitute the finance committee of the church, which has a chairman appointed by the board. Each district chairman has a committee to assist him in the district. They do not only finance work, but also personal calling.

The church also maintains a men's club and the other usual organizations operating in it.

The total cost of the plant was about eighty-five thousand dollars. It was planned by the pastor to meet the needs of the local work. The construction was superintended, money raised and the building dedicated by local church forces. Whitmeyer & Chaffee, Peoria, Illinois, were the architects.



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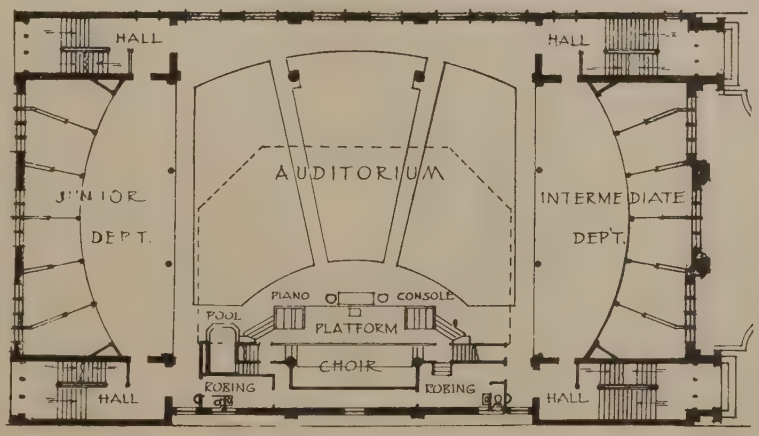


• FIRST • FLOOR • PLAN •

"A proud, or vain, or world-minded man, may use a manual of prayer, but he cannot be devout, because devotion is the application of an humble heart to God as its only happiness."—William Law, *Christian Perfection.*

Tokyo News

MY Bible Class in the dormitory of the Higher Normal School began again for the new term with an attendance of fifty-five students. The young men of this school are of a high type. It is a pleasure to be associated with them.

The World's Sunday School Convention is to be held in Tokyo in 1920, October 1-8, and three thousand delegates are expected. A Japan-wide Preparation Campaign is being planned in order to take advantage of the unique opportunity to push forward Sunday school work. Mr. H. E. Coleman, now in the United States on a visit, is our missionary Sunday school specialist for Japan and World's Association representative. The work is going ahead reinforced by his able, effective and selfsacrificing leadership.

On April 26 a conference of our Mission Sunday school workers of all Tokyo was held in Hongo Church. Twenty-five were in attendance. Prof. Ishikawa, Mrs. P. A. Davey and others gave short addresses. The interest was encouraging.

The Every Member Canvass is proceeding. By this movement all our churches should be put upon a sound financial working basis. The workers are interested. The Japanese have it in their hearts to do better in every way. They will do better if this fact is recognized and encouraged. It should not be forgotten that the prospects for selfsupport depend upon the numerical and financial strength of the churches as well as upon their spiritual power and that to increase the gifts there must be an increase of givers and more attention must be given to the work of direct evangelization to increase the number of churches and of church members. The church work of the Society will either go on or it will go under. To go on, the staff of workers giving themselves to the ministry of the Word and of prayer, engaged in direct evangelistic work, with churches and self-supporting, self-propagating churches as the goal, must be increased. The missionary force in Japan in connection with the Foreign Society giving itself to this primary and essential task has been decreasing year by year, and lately has been smaller than it has ever been for twenty years.

Wherein is the true test of the spirituality of the West? Is it in the millions of dollars the churches are raising during a wave of material prosperity, or is it in the ability of the churches to produce for their Master's work men and women who are incarnations of His Spirit and who are filled with a desire to impart to the world His words of Life?

Dr. Lemmon, of the Philippines, called on us the other day. What a story of achievement he has to tell! These missionary doctors of the Foreign Society are doing a wonderful work. It is a great thing to touch with helpful healing power so many thousands of people every year. The Great Physician, through lives who have been inspired by His example, is doing marvelous things in the world today.

The oratorio "Elijah" is to be repeated next Saturday and Sunday by our Choral Society. There will be about sixty singers and an orchestra of twenty-five. Mrs. Davey is pianist. On Saturday the oratorio will be given in the auditorium of Marquis Takinogawa who is a lover of good music.

P. A. DAVEY.

Just After the Benediction, Sunday Morning, June 29

A Successful Debt-Raising Campaign

By GEORGE A. CAMPBELL.

SUNDAY, June 29, was a notable day. It was the last Sunday before the 4th of July, the last before national prohibition went into effect (all ages will look back to this stupendous accomplishment), and the first Sunday after the signing of the Peace Treaty, a document which will be renowned thousands of years from now.

For the Union Avenue Christian Church, in St. Louis, it was also a notable day. Announcement was made at the morning service, that $75,000 had been provided to take care of the church indebtedness.

The Union Avenue Church was formed in 1903 by uniting Central and Mount Cabanne churches. The lot was purchased June 1, 1903 and the Sunday school department was erected in 1904. Its main auditorium, erected in 1907, was an enterprise of faith costing a quarter of a million dollars. It sets a new record for the Disciples of Christ in church architecture. St. Louis people call it the Cathedral church of the Protestants. It is unsurpassed by any other Protestant church in the city. Its auditorium is entirely separate from the parlors and Sunday school assembly room. Our International Convention was to have been held in this church last October; but as every one knows, on account of the influenza, it is known as "The Convention that was not."

The panic of 1907 struck the country when the main building was about one-half completed and those promising large help could not meet their obligations. The Official Board decided to issue twenty-year 5 per cent coupon bonds to the extent of $100,000. These bonds were taken largely by the members of the church and after the panic were bought by the banks of the city. It was the first church issuing bonds secured by a mortgage on the church property within our knowledge. Subsequently this plan was adopted by a number of churches. These bonds have been redeemed at the rate of $5,000 per year.

Subscriptions have been taken since 1903 in periods of five years each and the debt reduced from $110,000 to $75,000 by April 1, 1919. On that date a meeting of the Building Committee was held to consider the debt. After a number of meetings several conclusions were reached: first that pledges be taken for five years; second, that a campaign be started to make the entire amount, and enough additional to care for the interest and shrinkage; third, that the societies be not pressed for large subscriptions, but that the money be secured from individuals; fourth, that the money be solicited privately and not publicly; sixth, that the soliciting be done in a week; seventh, that Liberty Loan and Victory Bonds be taken at par.

These decisions were not reached at the first meeting of the committee, but gradually they became very clear to all minds. Many at the beginning of the agitation did not think it possible to reach the entire amount, and many thought that we ought to secure an expert to raise the money.

Somebody has defined an expert to be an ordinary man away from home; but we found that we had extraordinary men at home. J. H. Mohorter, one of our elders, was chosen chairman of the solicitation committee. He was ably seconded by W. Palmer Clarkson, who has been for many years chairman of the Building Fund Committee. Mr. Sydney H. Thomson, who has been president of our Official Board for a number of years has done a great deal to forward the work. A. E. Cory spoke for us one Sunday and J. H. Mohorter gave a week of his time to the work. These men gave great inspiration in launching the campaign. Mr. Cory spoke in the morning and Mr. Mohorter at night, and the solicitors started the Monday following. These leaders chose some twenty solicitors. The work took much longer than a week, because of so many being out of the city, both the solicitors and the solicited. The entire amount has been pledged so that the debt of $75,000 and the interest and possible shrinkage will be cared for.

The very conservative business men of the church who never count a dollar until they have it are just as happy as if the entire amount was paid in cash. They know the reliability of those pledging. Between $15,000 and $20,000 will be received in cash at once. Mrs. Rowena Mason bequeathed $10,000 to the building fund which will be paid out of her estate this year.

Some people not members of the church are among the heavy givers. W. T. Ferguson at the beginning of the campaign pledged the last $5,000. Mrs. Ferguson is a member of the church. R. H. Stockton, a member of the Hamilton Avenue church of this city gave $5,000 in cash. R. A. Long, of Kansas City heard of our efforts and voluntarily sent a check of $500. Mrs. Mary E. Culver, not a member of our church gave $1,000 cash. Mr. Will Boehmer gave $1,000. Mrs. Gustav Boehmer, his mother is a member of the church. Mr. Boehmer's father when living gave liberally to the church.

The giving has been very general. Two hundred and seventy-five individual pledges were made. This represents about two-thirds of the membership, which numbers about one thousand resident members. Without this help from people not members of this local church it would have been very difficult if not impossible for us to reach the amount.

One of the praiseworthy characteristics of the Union Avenue Church is that although for years it has probably had the largest indebtedness of any church in the brotherhood, it has continued to give liberally to the world causes of the Disciples of Christ. It has contributed regularly and liberally to all of our missionary, benevolent and educational enterprises. Its Easter offerings to the Christian Orphans' Home have been the largest of any individual church. All the common interchurch interests of the city it has liberally supported as well as those of the brotherhood. The church knows the brotherhood. Its members attend the conventions. The brotherhood problems are its own. The Union Avenue Church has had but two pastorates before the present one, that of J. M. Philputt, and B. A. Abbott. Both were most kindly and successful. Without great harmony the church could not have achieved its present victory.

The writer feels strongly that a church dedicated to God should be free from debt. He also feels strongly that the theory "a church works better when in debt" is wholly untrue. Some churches may have been less active after the debt had been paid off; but that was because the church lacked a program concerning the worthful things of the kingdom.

Sunday, June 29, $75,000 provided for our debt, the last Sunday of the saloons, the first Sunday of the League of Nations, the new world being born! Should not a church be able to find a program to keep up its activities?

The raising of this large amount by this church, and by its home forces should be an inspiration throughout the brotherhood to other churches to attempt big things for the Kingdom.

The Board of Church Extension has promised $128,500 to thirty-five churches whose buildings are now in the course of construction. The September offering is to be helpful in answering appeals because the Board always promises money in excess of its treasury counting on returned loans and church offerings to fill the requirements when these loans are called for.

Tucson, Arizona, is to have a new $25,000 building, modern in every respect, by the help of a $10,000 loan from Church Extension. They have a fine lot in the growing residence district where beautiful, average priced homes are being built. The new church will be across from a great new high school building and four blocks from the State University. Tempe is erecting a modern building with a $4,000 loan from Church Extension and Douglas is to be aided soon. Thus the Arizona Disciples of Christ are coming into their own.

Union Avenue Christian Church, St. Louis, Missouri

First Christian Unity Tour

By H. C. Armstrong.

THE most important piece of work yet done by the Association for the Promotion of Christian Unity is the tour made this summer by the president, Peter Ainslie. This tour marks a mile post in the history of the church. It is probably the first tour of its extent and kind ever made in the interest of Christian unity. Mr. Ainslie traveled from Baltimore to Richmond and west as far as Lawrence, Kansas, holding conferences in some sixteen important centers going and coming, making more than sixty addresses. In some of the conferences he was accompanied by Robert H. Gardiner, secretary of the Commission on a World Conference on Faith and Order, and by F. W. Burnham. These conferences were made up of ministers, laymen, and women of different churches meeting together to talk and pray over the divided estate of the Church and to seek the way to unity.

The most significant thing about these conferences was the deep interest they revealed in the question of Christian unity. With the Disciples of Christ Christian unity has been the primary interest for more than a century. Today there are many other communions which are not a whit behind in zeal for this great cause. Both ministers and laymen of other communions took a leading part in the preparations for and in the holding of these conferences, and made valuable contributions to the discussions. The increasing interest is unmistakable. The tide toward unity seems to be setting in very definitely. The "will to unite" is growing.

The interest shown by the laymen and by the women is particularly notable. More and more the men and women of the churches are speaking out concerning the sin of division and reaching out for the remedy. Indeed there are many who feel that the laymen are outrunning the ministers in this matter. In conferences it frequently happens that someone will rise up and say that if the preachers would get out of the way the laymen would get together and unite the churches. But the ministers too are taking deep interest and can be counted on to lead in this as in all great movements in the Church. The conviction of the cause is growing among both ministers and laymen. It is the task of both, and both working and praying together will one day see the unity of the churches accomplished. "The Lord wills it."

One of the questions which was repeatedly raised in these conferences is that of money for this work. Business men especially realize that large sums of money are required for large programs. It was natural therefore that many should ask how the work is carried on, how the various movements for Christian unity are financed, and especially among the Disciples of Christ how the Association for the Promotion of Christian Unity is supported in its work. On one point there seems to be a bit of misapprehension. Occasionally someone would say, "I suppose the Association, like all of our Boards, has all the money it needs since the Men and Millions Movement has finished its splendid task." This, of course, is a wrong impression. The Men and Millions Movement did a marvellous work and rendered a most timely service, but it is by no means fair to say that the Boards have all the money they need. The needs are great as never before because the opportunities are unprecedented. Furthermore, the Association for the Promotion of Christian Unity was not included in the Men and Millions Movement nor in any of the "drives" and campaigns for money, except the "April Drive", from which it received a few dollars. It has had no income but the gifts of interested individuals and the offerings of churches. These amounted last year to $5,617. This year the receipts are somewhat greater. The churches and friends are coming forward in a most gratifying manner. Nevertheless, the Association is receiving literally but a tithe of what the needs and opportunities of the hour demand.

This journey and the meetings held demonstrate conclusively that the paths to unity lie in the conference method and in the irenic spirit. The day of accomplishing anything by debate and controversy is gone. This is the age of conference. The greatest affairs of business and of nations are more and more coming to be handled and adjusted in friendly conference. So must it be in the Church, particularly in the matter of Christian unity. Friendly conference is manifestly the Spirit's way.

If this proposition be true, as it most certainly is, two important corollaries inevitably follow. First, that religious people will contribute most and best to the peace and well-being of the Church, whose native spirit is most genuinely irenic and whose temper and disposition are most truly that of friendly conference and conciliation. "Blessed are the peacemakers." Second, that theological system and evangelical "position" will have the highest claim and best chance which can most naturally and consistently be advocated in terms of peace and brotherhood and which by its very genius tends to reconcile and unite. The scandal of creeds and systems in the past has been their exclusiveness and the spirit of separation in which they were conceived and which they were designed to serve. The way of Jesus is not in them. His way is that of inclusion, fellowship, and good-will. His is the way of the Good Shepherd. "And they shall become one flock, one Shepherd."

Where Does the Cart Belong?

By E. K. Higdon

MARK TWAIN once wrote an essay on the German language. He said that he felt himself entirely fitted for the task for he had given nine weeks of hard study to the subject. His essay was a "scream" from start to finish. But the German language could not seem any more difficult to Mark Twain or any one else than the English does to many of the Filipino students who are struggling with it. During the past year I have gleaned specimens from examination papers, letters, petitions and newspapers in which our Mother tongue has been made to sputter and stammer and stutter in a most laughable way. The students not only put the cart before the horse at times, they sometimes take the cart way down the road and leave the horse standing by the wayside; they not only get the steering gear fastened to the running board, but they take the rear seat, the radiator and the horn and go along without the rest; they not only try to fly with a broken plane, but they sometimes strap the propeller to the door of the hanger and go off carrying the gasoline in a can. Both the information and the language in which it is given are often highly entertaining to the teacher and constitute one of the reasons why he stays at his work instead of going into the employ of the Standard Oil Company.

The question of gender is a difficult one. "He" is apt to get "her" clothes on any morning and you never can tell when "she" will eat "his" breakfast. The students often follow the forms of their own dialect and then you read that Herod told his soldiers that "they must kill all the male excepting the female children" and that "the ten virgins went out to find their male husbands."

Prepositions cause no little trouble. One student tells of a cruel and unusual method of persecuting Christians. "The other way how they persecuted a Christian was that they took off his eyes. They would cut his ears. They would skinned him a little by little and many others". A whole batch of new things about John, the Baptist, came to light in one set of examination papers and as many of the statements illustrate the difficulties the students have with the language, it would be a shame to keep the public longer in ignorance of these facts about that great preacher. "John had spent his time preaching and when he was cast to prison, he was put to death by a lady who was a good dancer." John eat locusts and the molasses of bees. He was chosen by God to clean the path away of the coming Lord. After that, he was put in prison commanded by Herod and at the time of his birthday celebration, he sent a man to cut his head and it was put on his plate for the request of Herodias and lastly he died."

So called facts of church history and quotations from the Bible persist in presenting themselves in unexpected forms. In answer to the question, What did Jesus teach about divorce? a preacher student submitted this: "If a man is in love with a lady, it is better to say 'Nay! Nay! and Yea! Yea!'". In his conversation with Nicodemus, "Jesus said, "No one could enter the Kingdom of God unless you should not be born again. Nicodemus did not understand this." Neither did I. "Diocletian was noted again for persecuting and raising cabbages against the Christians."

Orations, class prophecies, after dinner speeches and the like give opportunity for some wonderful word combinations. One person began thus: "After twenty years of sacrificing, tact and self-devotion to duty, self-endurance and persistence to hard labor, honesty, patience, perseverance and unestimable esteem of love and sympathy . . ."

But an increasingly large number of the Filipinos are securing a working knowledge of the English. I have seen no figures to prove it, but I am told that 40 per cent of the people of the Islands now speak that language. Many of them, people who have never been away from the Philippines, speak it remarkably well. And when we folks who do not yet know the dialect are in some out of the way barrio, far from the beaten paths, we are glad enough to meet some one who speaks some English, even though it is only the hop-skip-and-a-jump sort.

The Methodists Take to the Fields

By Earl V. Eastwood

THE Methodists have again taken to the fields! History and biography have preserved for us many interesting facts connected with the life of John Wesley, who gave the Methodist church its inception. The established Church of England thought to discourage Wesley's effort by refusing him the privilege of speaking in the churches and forcing him to speak in fields and other open places. This prohibition proved a blessing, for the stirring messages of the young enthusiast soon attracted crowds far exceeding the capacity of the sanctuaries of his day.

Methodism has again been forced to take to the fields. The Methodist Centenary celebration at Columbus, Ohio, June 20 to July 13, was planned and conducted along such gigantic lines that space was found for it only at the large Ohio State Fair Grounds. Never had a church prepared such a series of special events and special days as greeted the visitors to this exposition. During the twenty-four days that the exposition grounds were open more than seventy complete special programs were provided, not including special concerts by some of the greatest musical organizations in the world, night pageants of wonderful grandeur, elaborate fireworks displays, and countless attractions of varied interests which kept the visitors moving fast to see them all. In fact, to the one who could remain for only a few days the exposition appeared a kaleidoscopic succession of events bewildering in the extreme. The official Centenary program of one day scheduled three hundred and six events in addition to a number of permanent exhibits.

The Centenary Returns

The one-hundredth anniversary of Methodist missions was selected by the Methodist Episcopal Church South as the fitting time to inaugurate the most gigantic piece of world program building in the history of the Christian Church. The financing of such a program called for the raising of a sum of money far in excess of the largest enterprise ever attempted by any religious body. According to the statement of Mr. Tyler Dennett in "Asia," the eight-day campaign resulted in the pledging of more than $140,000,000 with the possibility of late returns swelling the amount.

Features of the Exposition

The average vocabulary is quickly exhausted in an effort to describe the events of the Exposition. People of forty nations enacted their home life, marched in curious garb, rode strange beasts and sang weird songs. Missionaries showed schools, hospitals, churches, and all their helpfulness in lands where none of these would be without Christianity. Statesmen and leaders in every kind of service and notables from everywhere talked of tremendous tasks. Each exhibit displayed such completeness of detail as to excite the wonder of the more-than-a-million visitors who came in the course of the celebration. There were main shows and side shows. Concessions, and even the merry-go-round and pink lemonade of country fair days were not absent.

The biggest single night event was the spectacular pageant, "The Wayfarer," arranged by Dr. J. E. Crowther, of Seattle, presented by three hundred and fifty actors in costume, and assisted by a chorus of one thousand voices. This was offered each evening in the coliseum, which seats eight thousand persons. "The Wayfarer" depicts the release of the world from spiritual bondage, passing through the successive stages from the ancient Hebrew bondage to the triumphant coronation of Emmanuel, and the birth of the Christian League of Nations.

The spirit of the movement which made this exposition possible was indicated by the fact that each day at noon a siren called the entire assemblage to a moment of silent prayer.

The Centenary and the World Program

The Methodist Centenary Exposition has been of inestimable value because of the profound impression which it has made upon millions of people in America. Many of the facts which were shown have been heralded by the press in other days, but the people who have read and appreciated them have been few. This exposition has visualized them, and the impression is not easily lost. The publicity accorded by the American press has also been a factor in educating people to the fact of big tasks which the church has undertaken.

But the biggest gain is in the conviction which the Centenary campaign has established. The unity of effort has paved the way to the union of the two great bodies of Methodism. It has also brought a clear conviction that a world program for the Church of Jesus Christ must be broader than a Methodist program. This conviction has likewise reached other Christian religious bodies and Christian leaders have come to realize that the magnitude of the undertaking which faces the Church calls for a close co-ordination of effort. During the coming years it is expected that the union of great Protestant forces under the guidance of the Interchurch World Movement will be able to govern the great world tides of action against which mere denominational efforts have proved impotent and powerless.

"Go Away to College" Service

THE Board of Education is requesting that the ministers of the Churches of Christ set apart one Sunday for what is called the "Go Away to College" service. It is suggested that either the last Sunday in August or the first or second Sunday in September be used for this purpose.

The idea is to have a special program made up of appropriate music—some college songs if possible—and an address by the minister on the importance and need of education, particularly of Christian education.

W. F. Rothenburger, now minister of the First Christian Church, Springfield, Illinois, who has an article in this issue of World Call entitled, "Why Go to College?" and also a photograph of the young people of the Springfield church who will be going to college this September, has for several years held such a service as is being suggested for all our churches. He has found these services very effective in inspiring young men and women of the congregation to make the attempt to get an education. It also acts as a stimulus to reluctant parents to make the sacrifice for their children to get a college education. Mr. Rothenburger frequently has the young people who have been to college and are returning, make short talks in which they set forth their reasons for going to college and the advantage and attractions of the particular institution which they may be attending. The church is decorated with college pennants and the whole environment is made to contribute to the one purpose of educational inspiration.

F. E. Davison, pastor of the church at Sheridan, Indiana, recently held a service somewhat similar to the one being suggested and mention of which is also made in this issue of World Call. Mr. Davison is very enthusiastic regarding the effect of this meeting upon the congregation.

The Board of Education is desirous of furnishing material and suggestions for this program and will heartily welcome requests for such literature. H. O. Pritchard.

THIS is a picture of a Chinese boy who came to the Nantungchow Hospital at the age of six, never having walked. He suffered an injury from a fall in infancy, which left his right knee immovable and bent at a sharp angle. This deformity prevented him from walking or standing. Dr. Hagman operated on the boy, splicing the tendons behind the knee. After this operation the leg could be straightened and bent as the normal knee. Not having been upon his feet before, the little lad had to learn to walk as an infant does. He afforded great amusement to the patients in the ward by his enthusiastic wabbling from one bed to another. His mother accompanied him during his stay in the hospital, as many mothers do, and she was greatly impressed by the gospel. The mother told the missionaries that upon his return home, the little boy would awaken her early in the morning to be allowed to get up and walk. He would walk all day long and had to be coaxed to sit long enough to take his meals. The Nantungchow Hospital, as is all the mission work in that unique city, is now under the joint control of the Foreign Society and the Christian Woman's Board of Missions.

Church Extension Victory at Des Moines

A LITTLE band of seventeen Disciples of Christ, under the leadership of Charles H. Stearns, associate pastor of the Central church met December 17, 1893, and organized the Highland Park Church of Christ.

Meeting at first in a hall, then in a blacksmith shop, then in a store building, where it is recorded that a box was used as a pulpit and only three song books were to be obtained, the membership then built a small church and incorporated February 8, 1897.

During the Minges meeting, December 1915, plans were discussed for the purchase of the lots adjoining the church and the erection of a new and modern building. On the faith of men was this building erected for there was little money in the congregation. Notes were given to certain banks for the sum of $18,000. The church was built and is valued at $41,000. But the time came when the various notes with many endorsers became a stumbling block unto many. Then the Board of Church Extension loaned the sum of $14,000, in the spring of 1919, after the church had agreed to raise all other amounts which totaled about $3,500.

H. W. Hunter, Pastor

This loan is secured by the value of the property, which is in the heart of the business district, and by the fact that as part of the church building is a business block with apartments upstairs. The rent pays the interest on the loan and a small sinking fund on the principal. The loan from the Church Extension Board came in time to save this church for a larger degree of usefulness in the community.

The new building is an ideal community church and stands in a section of the city that has some 9,000 people, and having natural boundaries is like unto a city of its own. The church has the largest auditorium in the Park. On the north side and the rear of the auditorium are ten rooms for Sunday school classes. In the basement is found a well appointed kitchen and commodious dining room, rest rooms, a fine gymnasium with shower baths and lockers and one of the best heating plants in the city. The main entrance, as shown in the picture, is on Clinton Avenue. Another entrance is on Sixth Avenue. The picture only shows part of the church in which the business block is found.

The church is used by many organizations and all are welcome. The success of the church would have been out of the question without the untiring efforts of the Ladies Aid Society. In September, 1916, this society pledged the sum of $4,000 to the building fund, to be paid in five years and at this time only $500 remains to be paid.

The missionary spirit has been awakened in the last year so that the offerings will be increased from almost nothing to a very respectable sum. With our building debt where it will no longer embarrass, the church will be able to give largely to the cause of missions in the future days.

The offering at Easter was $57.88. The amount on Children's Day was $28.40, almost five times that of last year.

The immediate plans call for further equipment of the gymnasium room and the installing of a motion picture machine. With its solid, businesslike foundation there is no reason why the church ought not, in the days to come, be a great light for the Master in this city and unto the ends of the earth.

We are rejoiced that we have in our communion such an organization as the Board of Church Extension, that churches can go to it in the day of their trouble and be assured of assistance to save the cause in communities where failure would be an everlasting disgrace.

Highland Park Church, Des Moines

Child Saving Institute

IN Omaha, as in all other cities, the war has increased the demand for institutions to care for the needy. At present we have in our Child Saving Institute about sixty children, approximately half of that number being young babies. We also have a number of little boarding children, brought to us by mothers who have found it impossible to earn a livelihood and care for their children in the proper way. In such cases the Institute meets the need by taking them in to board at a price the mother is able to pay, and keeping them until she is able to make other arrangements for their care.

In face of the high cost of living it requires an enormous amount of money to run an institution like this, but it is surprising how well we have been able to meet all our financial obligations. We are at present almost out of debt. This happy condition is due largely to the many kind friends who are continually remembering the Institute. During Easter week merchandise donations consisting of eggs, canned fruit, clothing, etc., valued at $531.60 was received. Cash donations also came in from many sources, especially from Bible schools, amounting to $1,175.33. The field secretary is meeting with splendid response, and the Nursery Committee has raised a considerable amount of money through entertainments, etc.

The Institute has recently taken over the Red Cross Salvage Department, and will carry on the work in the same way as did the Red Cross. Last year the Red Cross cleared over $9,000 in this way, and we see no reason why the Institute should not do as well. If those who read this article will collect their left-off clothing, or anything that might be of use, and mail it or bring it to 1611 Howard Street, Omaha, Nebraska, it will be greatly appreciated.

No doubt many who have never given to this worthy cause would give liberally if they could only see for themselves the pitiful circumstances of these homeless, helpless ones. Many well meaning Christian people are passing by on the other side because their eyes have never seen, and their ears have never heard.

"He who does not get more joy out of his giving than out of his spending or saving has one of life's best lessons yet to learn."

All-Board Meeting

By H. L. Herod

THE conference of the several boards doing missionary work among the colored people, held July 8-10 at Columbus, Ohio, under the auspices of the Interchurch World Movement, was a notable event in personality, purpose, point of view and promise.

The meeting was under the leadership of such men as Messrs. Cory, White, Taylor, Smith, Millar and Doughty. Each of these men brought wonderful messages of power and enlightenment. All of the religious bodies operating among the colored people were represented by many of their religious leaders. Among these were eight bishops, a dozen or more general officers and many pastors, teachers and editors.

The purpose of the meeting was to present to the colored workers the Interchurch World Movement as to origin, aim, scope and method and to obtain their cooperation. In view of the needs of the world, the obligation resting upon the Church to meet them, the providential endorsement and preparation shown in the success of other daring Church movements and the impelling significance of democracy and cooperation as taught by the world war, the Interchurch World Movement seemed to all to be of God. A scientific survey is to be made for the purpose of gathering the facts as to conditions and agencies at work and to coordinate and strengthen these forces by obtaining the necessary men and money for the work to be done. Denominational creeds and organizations are not to be interfered with, except to aid them to more efficiently serve their own purpose. The evangelistic, educational, social and industrial needs will be given major consideration.

Although the presentation of the movement was heartily received by the colored leaders, a pronounced racial and denominational restiveness as to the kind of organization to be used and as to its method was strikingly evident. Encouragement was given to plain, frank expressions with the result that the colored churches enter the movement on the condition that its organization be inter-racial from top to bottom and that the geographic unit be the basis for the division of the work. A colored delegate expressed the dominant sentiment when he said "It is claimed that the Interchurch World Movement is of God. If this be true, it will be carried on in the spirit of God, who is no respecter of persons."

The spirit of denominationalism was rife throughout the conference. Every inch of ground was contested lest some advantage be given or taken. The spirit was good-natured but real and serious. As opposed to the Baptists, the Methodist families, including the African Methodist Episcopal, the African Methodist Episcopal Zion, the Colored Methodist Episcopal and the Methodist Episcopal churches were as one, but decidedly distinct as related to each other. The leaders of these two groups represented fully ninety-five per cent of the colored church members in the United States.

The fact that these leaders, with others of the smaller colored church groups could come together with the leaders of the white churches and eagerly seek to understand each other; eagerly seek to understand a great human need and eagerly seek to meet that need in a Christian statesmanlike way is full of promise for good. Perhaps it is not too much to say that the failure of these leaders in the past to get together in the name and spirit of the Christ has crippled greatly American Christianity both as to content and usefulness. For it now seems that American Christianity is facing the problem, not so much what it will or will not do for the colored people, but rather what it will be permitted to do. Race prejudice and caste spirit in the white churches have driven the colored people out beyond recall, except upon the basis of an applied Christian brotherhood. This open sore in the body of Christ is nothing less than a calamity both to our white brother into whose hands God has intrusted so much and to the less fortunate people who are so needy. There seems to be but one way out of the difficulty. That way is not a new way. More and more the Christian leaders of all races are asking, "Lord, what will Thou have me do?" Somewhere between the extremes of deep seated racial feeling upon the part of both races, on higher ground of course, lies the Christ way. It is not the white man's way. It is not the black man's way. It is neither the way of the North nor of the South. It is just the way of the Master. The Interchurch World Movement leads in that direction.

The Haven of Rest at Jacksonville, Illinois

By Eleanor Thompson

FLAVEL said, "It was anciently a proverb among the heathen, 'It is good to be an old man or woman only in Sparta because the Spartans punish rebellion and disobedience of children to their parents'." If such regard was felt for the aged in Sparta, how much more should we protect and serve them in this age and land in which the gospel of Christ is preached?

The spectacle of some half dozen gentle, refined old ladies, life-long disciples of Christ, alone and penniless, suffering the greatest distress of soul and body, deeply moved the hearts of Martha Younkin, Mrs. J. K. Hansbrough and their associates in their work for the orphan. Answering this cry of the Christ in distress and the divine impulse of their own hearts, they opened a temporary home for the aged in a cottage in St. Louis. Here they welcomed four aged women, the first organized effort among the Christian churches to minister in the spirit of Christian brotherhood to the aged of the church in distress. Since it was the purpose of the National Benevolent Association to distribute its work throughout the country with a view of most efficiently serving the whole brotherhood, these pioneers were confronted with the problem of a suitable permanent location for the first home for the aged.

The church at Jacksonville, Illinois, had wrought mightily for many years and in consequence its radiating influence for the finest things in our plea was felt throughout the entire middle west. This fact attracted the attention of the Central Executive Board of the Association. Its representatives visited us, looked over the ground and appealed to us to take this home and the precious wards under our fostering love and care. The big, warm heart of the old Central Church opened with an eager, sympathetic response. Ways and means, a serious problem with the limited means at hand, were considered and ere long we found that the way is always clear in God's work if we only will strongly enough. "All life needs for life is possible to will."

This message came to two of our members as a trumpet call to duty. They had means; life's journey for them was almost run; why not invest in stock which always yields the richest dividends, the investment for others? Two pieces of real estate were promptly given, which converted into cash formed the nucleus around which grew the fund necessary to purchase the beautiful homestead on Grove Street, in which the family lives, one of the most beautiful locations in this city of beautiful homes.

The dream of the founders was about to become a reality, and the excitement due to this innovation was felt not alone by members of the Christian Church.. The city was honored. This was Christianity at work. Jacksonville is a city of colleges and literary clubs, but this was an example of "The best society and conversation being that in which the heart has a greater share than the head."

Donations poured in from various sources until at last the day for which we had hoped and prayed arrived, the day on which this home of love was ready for its first guest. On the fourth of March, 1901, Mrs. H. M. Meier, the president of the National Association, and Mrs. Hansbrough, its secretary, arrived with the four old ladies from the temporary home in St. Louis. March 21, Mrs. Mary E. Murphy of Flora, Illinois, came, the first to enter by regular admission. She was seventy-one when she took up her residence in the home. For thirteen years she lived under its hospitable roof and so far as the writer knows—and she was very closely associated with Mrs. Murphy—no word save that of praise for the institution which made possible the comforts of her declining years ever passed her lips.

During its brief history 109 old people have beeen cared for in this home. Their experiences would make a volume of most interesting reading. Twice have we been able, through God's providence working through the hearts of our brotherhood, to heed the command to "Enlarge the place of thy tent and let them stretch forth the curtains of thine habitations." We have room now for forty-five, and yet there is a long waiting list. These aged disciples of our Lord have made their contribution. Their life experiences have made creditable history for the Church of Christ and it is our privilege to build even better because of the foundation they have laid, ofttimes through sacrifice and heartaches. There is only one way to pay the debt due this rapidly passing generation of Godly men and women, and that is to see to it that adequate provision is made in our homes for the aged for their comfort during the few years remaining to them.

"Life's evening star shines brighter
To these pilgrims weary grown,
And their burdens become lighter
With each little kindness shown.

Then while life to us is morning
Let us give to them a share,
And with each tomorrow's dawning
Lift for them our voice in prayer.

With these aged ones here resting
Let us come in closer touch,
And to both will come a blessing
If we heed His 'inasmuch'."

A. C. Bro

A. C. Bro, a graduate of Northland College, was appointed a missionary to China on the condition that he would spend two years in the College of Missions and in Butler College. He has finished his work in these two schools and is preparing to leave for the field. Mr. Bro appears well qualified for work in China. The Foreign Society believes that he will make good as a missionary, as he has made good in every position he has filled at home.

I Was Sick and Ye Visited Me Not

OUR medical staff at Bilaspur is composed of two Indian men compounders, trained in our own hospitals and dispensaries; one of these men resides on the compound and acts as house doctor. He also makes some calls in the town and makes himself generally useful. The second compounder lives off the compound and does the compounding at the general dispensary and part of the dressings for the men patients. We have no fully trained nurse at present; the one who serves as head nurse, matron, registrar, and often as anaesthetist, is the wife of our head compounder, and a mother of eight children. She also goes into the town at times to give treatment. Whenever the doctor is called out of town she sees and prescribes for the women who come to the dispensary. The other nurses are all wives of workmen in the town, and all have children, and live away from the compound. There are five of these. They care for between twenty-five and thirty in-patients and a large out-door dispensary. None have studied past what would be the fifth grade in the commonest school in America.

With this staff to leave behind the doctor has been called to attend missionaries or their families out of town, distances of from thirty-five to one hundred twenty-five miles, at six different times within the past month and a half, being obliged to stay from one to five days in each place.

Bilaspur lies on the Bengal and Nagpur railway, one of the main lines between Calcutta and Bombay, and 450 miles from the former place. A branch line runs north to Katni where it joins the other main line between these two places. Bilaspur is the center of a densely populated area, more backward than most parts of India, and said to hold the first place in the number of heinous crimes. As in all parts of India, so here, a vast majority of the people live in small villages of from one hundred to one thousand inhabitants, and cultivate the surrounding land. Within a radius of 250 miles there are only a few cities where educated and progressive men live, mostly off the lawsuits of the poor, ignorant farmer, or landowner, who may be very wealthy. Of the few cities Bilaspur is one with a population of about twenty thousand. Within this area there is no other hospital for women and children with a fully qualified woman physician, except our own Tubercular Sanitorium where they do not, of course, receive other cases. The need for a well-equipped and well-staffed hospital in this place is very deeply felt by the missionaries in this area, by the English officials, and by the Indian people. Some of all these classes have expressed great interest in the plans for such improvement. The need and the opportunity are very great. Several of the Indian people have offered to help financially, though we can expect little this year because of the great shortage of grain and the distress of the people which must be relieved first.

It is proposed to enlarge the hospital, build a nurses' home, and have a staff that can adequately care for the patients. There is crying need for this in this area. We need a woman surgeon very much; we need the nurses. We often have calls we can not meet for lack of helpers. There is a growing community of more than four hundred European and Anglo-Indian people at the railway about three miles from here. We often have to refuse calls from that quarter. There is a large and growing Christian community here and in several places within fifty miles. There are hosts of women here in need of the biggest operations ever done in surgery, and no one who can do them as they should be done. As I look the world field over, it seems to me that there is no other place where a woman surgeon and nurses are more needed than here in Bilaspur. We already have the confidence of the people to a great extent.

JENNIE E. CROZIER.

Gifts for the Upper Room

ON the Saturday of our last meeting of the Upper Room Bible Class for the year I received a letter in which was enclosed a fifty-dollar liberty loan bond. It was sent by a former Michigan student who had been a member of the class. He is a minister and preaches most acceptably and effectively to a church whose members a few years ago were served by his father in the same capacity. When the older man died, and the boy returned from the university, the congregation that loved the father and had sat long under his loving, helpful ministry called the lad to take the father's place and continue that ministry which had blessed them so. The young man said to me that, though his salary was small and his needs many, he wished to do something in return for the blessings he had received from the Upper Room. It would have done your soul good to read the expressions of real delight the young man used in thus being able to contribute to a work he felt to be of supreme value to the students of his alma mater.

I told the men at the meeting about the gift and spoke a word of appreciation for the fine spirit the young fellow showed. There happened to be present the father of two boys, now members of the class. As this man left the room and shook my hand at the door, he left in my palm a coin, saying that he wanted to do a bit toward helping on the work which was doing his boys so much good. I dropped the coin into my pocket with a word of thanks and, when I felt for it later, was surprised to find that instead of a fifty cent piece, which I had guessed to be the coin's value, it was a ten dollar gold piece.

That same evening at the meeting I had reported to the men that a member of the class who had been injured a few days before when in bathing in the Huron River, and whose condition had been critical, was better and would probably recover. It was not to be so. The following Tuesday night he died. A little while before he passed away he asked his mother if the doctors thought he would get well. His honest mother told him that they could not tell, he might not live. After awhile he said to her, "It is all right, mother, but if I should not get well, I would like to have one thousand dollars of my war insurance go to Dr. Iden for him to use as he may choose in the interests of the Upper Room work." In a little while he was gone. The mother and the older brother (the father had died when the young man was but six years old) called me in and told me of the request that the son and brother had made, and assured me of their joy in desiring to carry out his wishes.

This is the story of only four days.

T. M. IDEN.

Mrs. A. C. Bro

Marguerite Bro is a daughter of President and Mrs. A. D. Harmon of Cotner College. She taught school in Nebraska for two years after finishing her college course. Soon after entering the College of Missions she and Mr. Bro were married. At the recent Commencement she received her degree, having spent two years in post-graduate work.

Boundless Opportunities

IF you were in Buenos Aires today, April 2, you would be enjoying a splendid autumn day. We do not have much autumn; it is mostly summer or winter. Perhaps you would have gone over to visit Colegio Americano this morning. You would have seen about one hundred and sixteen boys of all sizes, keeping their teachers as busy as teachers like to be. Of course, you would have visited the dormitories, and Mrs. Holmes would have told you that if any more boys come to live in the building they will have to sleep in the bathtubs or hang out of the windows. The capacity for roomers is supposed to be twenty-six boys, but Saturday thirty-one were already there or signed up to arrive within a few days. We arranged a rotunda for use as a classroom, but it will have to serve as home for four boys. A little room that has no other opening than a door will be used by two boys who receive some favors in regard to their tuition. We are faced by the question, "What shall we do with the other boys that are sure to come?" If the demand continues as it did last year we will probably rent a nearby house for an annex. The boys are younger than those of last year. There are only one or two boys in the Colegio Nacional. A few are taking United States high school work. The commercial department has fifteen. Commercial education is coming to the front in Buenos Aires, and the especial opportunity to get English gives us an advantage.

Our evangelistic work has recovered very slowly from the slump that hit us with the influenza. However, in the past month we have been gaining. March has been a poor month for church services on account of the carnival that made merry on two Sundays and most of the nights between, and the elections that took place another Sunday. Our *cultos* in Villa Devoto and Avenida San Martin finished their first year last Sunday. Both have been well worth while. The reports I have just received show the month's average attendance in Sunday school to have been twenty in Devoto and forty-three in San Martin. For the preaching services the average was twenty-six in San Martin and thirty-seven in Devoto. We are giving more attention to the matter of having a share in the Lord's work and hope to develop a sense of stewardship and responsibility.

The need of well prepared ministerial students brings up the question of schools. I feel that we must have some primary schools in our work out in the provinces. Colegio Americano will not be a feeder for the Seminary. Its work will be in a different direction and perhaps just as important.

"Up to Corrientes" does not sound very big, but up to Corrientes and return was just about fifteen hundred miles. For a Mission that is supposed to be taking care of these two great provinces that I visited and another smaller one, we have a long way to go. The pity of it is that there are so many people there that need what we have to give them, but the consolation is that there are not one-tenth as many as there will be in less than fifty years. It is going to develop as our own great Mississippi Valley has developed. There are twenty-three cities where we ought to have preachers now, more than fifteen of them having more than ten thousand inhabitants. Two of these are state capitals, not much smaller than Lincoln, Nebraska. The Parana work is urgent. Unless there is a great "offensive" this coming summer on the part of a new "American Army," Parana seems impossible for a year and a half or two years. There is a foundation there on which a great work can be built. There are about seventy protestants, but they live in a territory that extends sixty-five miles to the southwest. About half live in Parana. At, or rather near, Nogoya, is a group of about twenty members who have a service two or three times a year when the pastor at Parana can go to visit them. A church could and should be started there as soon as possible. There is no school in the neighborhood, which means that we have the best kind of an opportunity to establish our work. Three or four members live in LaPaz, a fine little city up the river almost to the northern boundary of the province, and two or three more in Diamante, down the river a few hours' ride, so when we take Parana we enter a large section of territory with a beginning already made.

You will probably have heard that the Reavis family will be starting home just about the time you get the news of their departure. In an instant you will see our position here, one man and three women to do the work that demands twelve people as the minimum. Mr. and Mrs. Reavis have had about seven years' experience of lack of workers, with its consequent "helpless" feeling. I don't think it is biblical to have more than seven years of famine, so we are hoping for better times. We hope you will insist on as many new workers as possible, as soon as possible. "Compel them to come."

The work is moving quite well. I baptized four, two old women and two young men, the first Sunday in April. Two others are now ready.

Looking for new missionaries,

R. B. LEMMON.

An Interesting Picnic

THIS year the annual Niagara Frontier Picnic and Disciple's Rally was held with a purpose unique in its history.

This purpose was to discuss plans for the erection of a modern fire-proof building to cost $100,000 for the Home of the Aged, East Aurora, New York; a building with a capacity three times that of the present Havens Home. The meeting was held on the grounds of the home on the afternoon of June 14, 1919.

The following churches of the Niagara Frontier Association were represented at East Aurora, by their teachers and members: Buffalo, Englewood, Richmond Avenue, Forest Avenue, Riverside, Glenwood, Kenwood, Central, Glenwood Avenue, Tonawanda, Payne Avenue, Central, and First. Then Niagara Falls, Williamsville, Dunkirk and East Aurora.

Richmond Avenue had fifty-two members present, but Williamsville with twenty members had the highest per cent of membership and were awarded the beautiful banner for the year to come.

Charles H. Bloom, pastor of the church at North Tonawanda, acted as chairman. R. A. Burriss, superintendent of the Havens Home, delivered the address of welcome. Among those who spoke were Frank Payne, pastor at Williamsville; B. S. Ferrall of Central, Buffalo; S. B. Culp of Clarence, and others. Mr. G. M. Kirby, president of the Havens Home Board, presented the proposition of a modern fire-proof building. He was followed by S. D. Lindsay, another member of the Board, and John P. Sala, secretary of the State Missionary Society. Every preacher and every church indicated their desire to push forward the great enterprise.

At the conclusion of the program the people inspected the Havens Home, and were delighted to find that it had been repapered and furnished, and presented a fine appearance. The people then scattered about the lawn in groups or repaired to the nearby park to enjoy their picnic-baskets supper.

Afterwards several automobiles were at the disposal of the inmates of the home and they enjoyed a pleasant evening. R. A. BURRISS.

"Cincinnati!" October 13-20

"WHAT is the city, but the people,—true, the people are the city."

Realizing the truth of Shakespeare's assertion, Cincinnati extends its cordiality and hospitality to those who contemplate attending the great International Convention of the Disciples of Christ in October.

Traditionally, Cincinnati is the heart of the brotherhood. Other cities may have surpassed us in numbers of church members or money gifts, but many things connected with the very beginnings of our splendid work will always be traceable to Cincinnati and its surrounding territory. Cincinnati women love to think with pride that the beloved Christian Woman's Board of Missions, numbering thousands of women the world over, was organized here; and that among the ardent workers today, there are still those who were present at its founding.

As in former years, the pleasant experience of personal contact with the missionaries will be given to those who attend the convention, and these, fresh from the field, will present the urgent needs and inspiring aims of their particular work. These true soldiers of the Cross will give accounts of victories won no less thrilling than those recounted by our returned heroes in the great world conflict. They will stir us by their pleas and indomitable will to succeed to greater effort at home and abroad. They will make us feel a sense of shame over any half-hearted support we give in prayer, time, or money to the local work.

While visitors from the Churches of Christ will be coming to Cincinnati primarily for the convention, they should not forget that the city is in itself interesting. The hotel accommodations are ample, and the rates reasonable, and besides preparing to entertain the thousands of guests there, and at hospitable homes, the convention committee has arranged all sorts of delightful sightseeing trips through the many parks to points in and near the city like the Rookwood Pottery, a landmark in the ceramic industry; the Art Museum; the Zoo; the Cincinnati General Hospital, the historic home of Alice and Phoebe Cary.

Both offices of the Foreign and American Christian Missionary Societies are to be found here, as well as the busy headquarters of the Men and Millions Movement. All meetings of the convention have been planned to leave with the individual a definite message of power and helpfulness. This year, of all years, should see the greatest advance in our work because of the stirring events that have occurred during the last twelve months.

MRS. L. C. FILLMORE.

Program Helps

Woman's Missionary Societies and Circles

Bible Study

"Inasmuch."

Matthew 25:31-40.

PAUL, the great missionary of Tarsus, Jerusalem, Antioch and the world, never taught a greater truth to men than when, out of the richness of his spiritual experience, he wrote that of things that abide, the greatest is love.

It was love in the Father Heart of God for his earth children that found expression in the gift to men of his only Son. It was love in the heart of Jesus that led him to give his life in service for men as long as they permitted him to live, and then to pour it out in a supreme sacrifice of love when there was no other way to draw men to Him. Love, as a gift from the Father in the hearts of His earth children is the nearest approach to the Divine we can experience in our earth life, especially when that love brings the desire to serve in some unselfish way the ones beloved.

So the mother counts no service a sacrifice that she may render for the child she loves, whether by the bed of suffering or even in fashioning the dainty garments for the pleasure of the ones so dear to her. Even so, the lover finds his hard task easier as he thinks that with the results of his toil he may go to the loved one with gifts which he knows will bring her pleasure.

It is just as true that unselfish love awakens love in return, and it is a happy day for the mother, when her child in response to a new kind of love blossoming in the little heart, brings a gift either of service, or some material expression that requires something of sacrifice in the giving. When Jesus was here in the world, loving men, women and children, going about among them, doing them good, there came a ready response to that love in many hearts that showed itself in a desire to serve Him. So we find Martha preparing her best dinner when the Master came to her home and other women ministering to Him of their substance.

While no such mention is made by Matthew, Mark, Luke or John, doubtless many times the children came running with their gifts to Jesus, perhaps only clusters of lilies of the field or ripe figs from the wayside tree, for we know He loved the children, and won from them love in return.

It is easy to love those who love us and do us good, but there is a love still greater than this.

When Jesus spoke the words of our lesson the shadows of his betrayal were gathering darkly about Him, and He knew that His earthly ministry was fast drawing to its close. Looking far into the future He could see how it could no longer be a personal ministry that men and women would be able to render because of love for Him, but that this love would needs find expression in a ministry of love and service for the poor and lost and suffering of the earth.

With master skill the great Teacher painted this thought into the word picture of our lesson, that divides the destinies of men and women on the basis of unselfish service. Such alone are in spiritual condition "to inherit the kingdom prepared for them from the foundation of the world."

This service is the outward expression of the love of Christ in the heart, just as the flower blooms or the bird sings. The apostle of love wrote, "But whoso hath the world's goods and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?"

It is upon service such as this that Christ placed his seal of personal appreciation when he said, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

ELLIE K. PAYNE.

October Program

OUR MEXICAN NEIGHBORS IN THE UNITED STATES

SONG.
INVOCATION.
BUSINESS.
DEVOTIONAL PERIOD.
- Song.
- Bible Study: "Inasmuch," Matt. 25: 31-40.
- Prayer.

MUSIC.
TALKS OR PAPERS.
- A Day at the Mexican Christian Institute.
- The Mexican at Home.
- The Mexican in the United States.
- Mexican Sketches.

ROUND TABLE Facts for the Busy Woman as basis for discussion.
INTERCESSION.
BENEDICTION.

PROGRAM HELPS.

Leaflets: "A Day at the Mexican Christian Institute," 4 cents; "Mexican Days and Ways," 2 cents; "Mexican Sketches," 3 cents; "Mexicans in the United States," 3 cents; Special Article, WORLD CALL, page 29.

Facts for the Busy Woman

THE mission of the Protestant churches is not to destroy the Roman Catholic church, but to bring it into cooperation with all Christian forces on the one foundation Jesus Christ, and for the one work, to make Him known as King and Lord. Recognizing the splendid men and women of that communion, we are yet face to face with the fact that its system, left to itself, is one that breeds paralysis.

The Spanish-American peoples offer wonderful possibilities to those communions that are ready to meet them with vital, transforming truths; there must be a close union of all the forces that are Christian to carry to a successful conclusion one of the greatest tasks of the Church.

The great region known as the Southwest is made up of the states of Texas, New Mexico, Arizona, Colorado and California. Texas, according to the last census had a population of 3,896,542 people, of whom 125,016 were Mexicans; New Mexico had 11,918 Mexicans in a population of 327,301; in California and Arizona were found 33,694 and 29,987 Mexicans. The total number of Mexicans, irrespective of people of Mexican blood who have been born in the United States, was about two hundred thousand, scattered over the states of the south and west. Since the census was made a large number of Mexican refugees, variously estimated from five hundred thousand to one million have come into the country.

To understand the Mexican of the United States as he now presents himself, we must know the elements of which he is composed. We cannot, in our discussion of the Mexican missionary problem in the United States, separate it from the problem in old Mexico. The problem was created while yet our whole Southwest was under the Mexican flag, or, farther back, under that of Spain. The Spanish population within the boundaries of the United States is the product of Spanish activity in exploration and colonization in the sixteenth century, and the character and condition of the people must be interpreted in the light of the character, teachings, and conditions of that age.

Old Spain has left her impress upon the whole Southwest. Spanish names cling to villages and towns; the language and religion of Spain are to a great extent the language and religion of today; the results of her persecution and oppression are everywhere visible. It is the Spain of Philip the Second, the Spain that had not been touched to any degree by the spirit of modern progress, the Spain that is not in harmony with American ideals or American ideas of intellectual or spiritual growth. The churches of America have no greater task than the transformation by the teachings of the gospel of this bit of old Spain into a region that shall possess the highest ideals of the New America.

"More than all the pageants of Castilian manners, more than all the sheen of Montezuma's gilded courtliness is the grace and glory of a Christlike man. What the Mexican was and is must sink and wane while the Mexican to be rises the new Christ's man."

When Mr. Gorman was recalled from New Mexico at the outbreak of the Civil War, he left behind him at least one Spanish Bible. This was in the possession of a young man who had been in Mr. Gorman's employ. He continued to read the Bible and when he married he read it to his wife, who learned to believe in the Book and love it as her husband did. There was no Protestant church, no missionary to help them, and so they worshipped alone until the Congregational Church established a Mission in their vicinity. This man, who was still living in 1914, was the first convert of Protestant missions in New Mexico.

Among the Mexican people in earlier years there was a dullness, an indifference, an acceptance of what came, without any attempt to better conditions. The same qualities have existed to a greater or less degree among the other Spanish speaking peoples. They have been somewhat aroused from this apathy, and today instead of basking in the sunshine and leaving the duties of today for a more auspicious tomorrow, great numbers of these people have been awakened by education and religion to the desire to make themselves more efficient men and women.

For keeness of intellect, for energy and courage, the men who pushed out into the unknown, crossed hitherto untravelled seas, found a new world, burned their ships that there might be no possibility of retreat, and with their handful conquered that world, need fear comparison with no race that lives or has lived.

The people of America are more ignorant of the needs and conditions of the Mexicans in the United States than of the people of any other part of the globe. When the great Christian Endeavor Convention met in Los Angeles in the midst of thousands of Mexicans, representatives of various nations were called upon to rise and show their numbers; the leader had to be reminded of the Mexican people, and was amazed at their number when he called upon them, saying he had not expected to find them in attendance.

Some day the story of the great Southwest will be heard; the story of heroism and sacrifices of the Franciscans, their great work for the natives, and the reason why their work did not abide; the story of a patient and uncomplaining people, little understood, but capable of great things. One who has had their interests at heart for years has said, "Were I a younger man, I would make the world hear that story, and arouse the Church to a sense of the wonderful opportunity we now have of doing the greatest missionary work of the century."

It is a most important work that women be taught to make home attractive to the men and children of the family, for, to the average Spanish-American, home is the place where he occasionally eats and sleeps. A real home would tend to make husbands more faithful and woman's lot brighter. There are occasional homes that are worthy of the name—the homes of women who have been trained in mission schools. When these are more numerous a great impulse will be given to all missionary work.

The people of southwest Texas have now the most serious problem with which they have ever had to deal. It consists not only of the Mexicans across the border, but the resident Mexicans, the majority of them illiterate and unskilled, who form more than half the population in some counties. In El Paso there are more than thirty thousand Mexicans, many of them people of culture and refinement who have never known want, but who are now in destitute circumstances.

Americans have always believed in the gospel of preparedness. Wherever a mining camp was opened, there was found the missionary, and there came the school teacher to prepare the growing community for a worthy Christian citizenship.

Where the lumber-jack penetrated the forests, there they were followed by the "sky-pilot" to hold them true to Christian ideals.

The frontier farmer, the immigrant settler on our wide prairies, was no sooner settled than he was sought out by the circuit-rider that the rising generation might be so instructed as to become a defense and not a menace to Society and country.

Every school, every church, every family altar, every institution for helping the helpless, is a witness to the defensive power of home missions. No other power is adequate, no other can be trusted.

In the history of the United States so large a number has seldom come to us from one country in the same length of time as from Mexico. All the dangers we have faced from the immigrants who have thronged Ellis Island in past years are being faced on our southern border. Unless these individuals are won by the friendliness and kindness of our people, they will be a great menace to our nation, but if they are reached and made to believe that we stand as brothers to help them in their destitution and misery, they will be a desirable element in our national life.

"The stranger that sojourneth with you shall be unto you as the home-born among you, and thou shalt love him as thyself."—Lev. 19:34.

It has been said of the girls of a leading mission school that no town into which they have gone fails to show, even to passing guests a better condition because of their presence. One worker has written, "As I have journeyed through the Southwest, I have many times entered Mexican homes that had all the appearance of American homes, and when I have asked some of the friends what has brought about the change, why they differ with their neighbors, I am answered perhaps, 'Why, the lady of the house is a mission school graduate,' or 'The head of the family is a graduate,' and frequently we find that both husband and wife are graduates of these Christian schools."

From whatever point we view missionary work, we find the chief factor in the betterment of the people is the missionary teacher. Through perils of loneliness, through perils of disease, through perils of opposition, through perils of discouragement and exhaustion, she continues her ministries to those to whom she gives a new life perspective—new hopes and ambitions where lives would otherwise have been hopeless. When asked if his church carried on any social work among Spanish speaking peoples, a Board officer answered that the day school teachers carry it on to a great extent and "often act as nurses, postmistresses, and justices of the peace."

The old monks brought the olive and the date from the Mediterranean regions to the Southwest; a woman missionary from Brazil is credited with having been responsible for the development of the orange industry in California; the missionary of today provides garden seeds and advises the people in matters of farming. There are better vegetables, better chickens, and better eggs because of the mission teacher.

It is less than seventy years since the first Protestant missionary entered New Mexico. Education has made great advances, the moral and physical condition of the people has improved, there are many homes where there were only dwelling places, and, best of all, thousands who would not have known the Saviour have been brought to Him, and reverently acknowledge Him to be their only Lord and King.

In all the regions where missionaries are working among the Spanish speaking people there has been evinced a great readiness to hear the gospel preached. Children in Sunday schools, young people in their organizations, and old and young in the churches have responded with eagerness to the invitation that has been offered. That the net result in church members is no greater is due only to the fact that the missionary force is not large enough to touch more than a part of the field.

To the medical mission must be given the credit of carrying the gospel of healing into the most hopelessly poverty-stricken homes. The government has wrought wonders in banishing yellow fever and other tropical scourges from the islands and the isthmus, but the Protestant medical missionary has sought out the poor in their homes, has opened hospitals and clinics for those who were financially unable to secure treatment elsewhere, has taught them to observe sanitary laws, and above all has pointed them to the Great Physician who heals both body and soul.

(These interesting and forceful paragraphs are taken from the book "Old Spain in New America," by Robert McLean and Grace Petrie Williams.)

Hidden Answers

1. Why did a father exchange coats with his son?
2. When and where is the World's Sunday School Convention to be held?
3. What did a preacher student in the Philippines say about the teaching of Jesus on divorce?
4. How does WORLD CALL want to go to its first international convention?
5. Describe what "going home" will be for the troops of Africa?
6. What is said about a church building that represents the thought and feeling of a people who love God?
7. Tell about a dinner in the New York Community House.
8. How many churches have been aided by the Board of Church Extension during the last thirty years?
9. Tell the story of the ride into the Cherokee strip.
10. What is one of the most effective ways by which to recruit our ranks for the ministry and the mission field?
11. What section of South America will develop as our Mississippi valley has developed?

The Wary Baids Their Fees Pursuing

THE days of cholera are upon us. Surely calamities in the world have been many. The great war came. India perhaps suffered as little as any spot on the globe; but prices are high and still going up, like good yeast dough, for semi-famine came fast on the heels of influenza. Anarchy tried to spread riots and bloodshed, and now we have cholera and anti-British demonstrations in Afghanistan; but the wild Afghans filled with hopes of plunder will find the passes guarded by ready British lads and equally brave Gurkas, backed up by machine guns, aeroplanes, and hand grenades. The new king will wish he had not sicked the dog on Britain to save his own throat, for the dog will be savage when it is clubbed home again.

But what about this cholera? What is holding the passes against its ravages? Thanks to modern science and medicine, we are fairly well equipped nowadays for a bout with this disease. There are a number of good medicines. There are two upon which I pin my faith, Cholerol, known to most people at home, and the Atonic Diarrhoea and Cholera Pill, put out by the Abbott Alkaloidal people. Both of these are good, and we save many lives with them. Again, there is the saline infusion outfit, with which we can send a stream of warm life-giving salt-water into the very blood stream when necessary. Inoculation is also used nowadays, but I have not tried it yet. We have two little boys down now. They were stricken yesterday, but already vomiting and diarrhoea have ceased, and we feel that they are out of danger.

But what about the people at large? Often when they need us most is when they use us the least. A couple of nights ago Hira Lal and I were called over to see some sick people in the house of a merchant. A man and his wife were ill. We gave medicine, and left instructions as to what they should do. They were living crowded up in a house in the heart of town, and we warned them to go out and live under the spreading mango trees, in the air and sunshine. The next day the two were better, but today we hear that four in that family have died, and another is down. Why? They did not do as we told them. They remained in their crowded house. They became panic-stricken, and, instead of calling us again, called in a native *baid*. He took the job for two hundred rupees, money in advance, and four have died. Who knows what he has done? Who knows what *they* have done. We feel sure that the two we saw could have been saved. Later these people, the ones who are left after cholera makes his choice, will be filled with regret because they turned to the ignorant quackery of the East.

These *baids* are wary fellows. The contract for so much to cure their case, and the money is to be paid in advance. One old rascal here, with whom I have clashed a number of times, had to beat an ignominious retreat a few days ago. He was employed to treat a case of influenza. He received his contract price, and set to work; but the more pills he gave the sicker became his patient. The brother of the patient became wroth and said,—

"See here, if this man dies, we are going to burn you on his funeral pyre. You've taken the money, now *cure* him."

Some of the villagers added many degrees to his fear and wings to his feet by telling him that the man meant it, and that if the patient should die the relatives certainly would kill him. The result was that after darkness had spread a friendly screen over the earth, he left the house on some pretext or other, and hot-footed it for Mungeli Town, leaving his horse and his box and his cooking vessels behind! *Sic itur ad astra.*

In the meantime the little innocents are slaughtered, and when you send your sick boys and girls to some good hospital at home, think upon these things, and pray that the hygiene we teach, backed up by the gospel message of hope and better things, may slowly but surely win the day when the *baids* shall cease from troubling and the sick shall be at rest,—*above* the ground, not *under* it.

Mungeli, India. GEO. E. MILLER.

A Life Recruiting Service

By F. E. DAVIDSON.

Miss Gretchen Lanham

The Pastor and Two Life Recruits

ANXIOUS that the Sheridan, Indiana, Christian Church should be making some contribution to the larger interests of the Kingdom by the setting aside of some of its young people for active Christian work, a Life Recruiting service was recently held. The two Sundays previous were given over to prayerful consideration of the many doors of opportunity open to all young people who are willing to pay the price of life consecration and thorough educational preparation.

A few years ago the Sheridan church sent Miss Gretchen Lanham into the field of Christian work as a singing evangelist and Bible school worker. It was planned that Miss Lanham should be present at this special service and at the close of the sermon a beautiful Christian service flag was unfurled bearing a red cross on a field of white with its border of blue, in honor of the work that Miss Lanham is now doing as assistant pastor and director of religious education at Phillipsburg, Pennsylvania. The pastor then issued the call for any young people who would pledge to make an earnest effort to prepare themselves for some form of Christian life service. While the audience was bowed in prayer Miss Lanham sang, "I'll Go Where You Want Me to Go," and one young man and one young woman came forward. An encircled cross was then placed on the flag for each of these young people and Miss Lanham again sang, "Take My Life and Let It Be Consecrated, Lord, to Thee." The young man is Doyl Mullen, who, during this summer, is the pastor's assistant, and who plans after finishing his high school work next year to enter Butler college and prepare for the ministry. The young woman, Miss Cecil Payne, is the church organist, of rare ability, and she plans to enter Butler this fall and, after receiving her educational preparation, she is willing to take up such Christian work as her Lord may direct.

To encourage these and other young people of the church the pastor had arranged for and was able to announce at this special service that one of the men of the church would establish a college scholarship for some young person in the church who would meet the requirements. The scholarship is to be known as the "Roy Williamson Memorial Scholarship" and is offered by Mr. Roscoe Williamson in honor of his departed son. If there is more than one application for the scholarship the winner is to be decided on three points, (1) Church activity—during the past two years—the grading to be done by the pastor; (2) Life possibilities, grading to be done by the elders of the church; (3) A two-thousand word theme on some phase of "Life Purpose," grading to be done by three people not members of the Sheridan Christian Church. Besides the offer of this scholarship the official board of the church has pledged itself to stand back of these two young people who have offered to put their lives on the altar of service. It is the plan to make at least an annual call for life recruits.

"The Little Brown Boys"

IN the spring of 1914, in the city of Portland, Oregon, a Mexican woman lay dying of that dread disease, tuberculosis. Her life had been extremely hard because her husband cruelly abused her. He was finally adjudged insane and placed in the state asylum for the insane at Salem.

This little woman was the mother of three boys, Jesue Vanceslado, aged six, Francisco Indro, aged three, and Miguel, aged seven months. She had been reared and married in the Roman Catholic faith. In the course of his work as the minister of the Central Christian Church of Portland, this family and their distress came to the attention of J. F. Ghormley. As a result of his kindly ministrations, this little Mexican mother about two weeks before her death gave her children to the Church of Christ and asked that they be raised in that faith.

The National Benevolent Association was immediately asked to take these little boys. They were sent to the Colorado Christian Home in Denver where they have remained for five years. They are nine, seven, and five. In the home they are known as "Benzie", Francis, and "Mikey", but to a great many people outside of the home they are "the little brown boys". Not long ago they asked the matron, Miss Smith, about heaven (they are always asking about heaven, God and Jesus) and then one of them asked, "When we get to heaven will we be white like other boys?" Another time when they were talking about these things Miss Smith told them that when they grew up they would have to go where there were a great many brown people —their own people—and tell them about Jesus. They replied, "Let the white boys do that."

They have always been frail and nearly every winter Benzie, the oldest one, had pneumonia. One winter when he was quite ill, he told a visitor he was thinking of his mother and wishing he could see her. He said that he remembered her and then his face lighted up and he said, "You know she's in heaven." Then he looked pensive and said, "My father is in an insane asylum. He was bad to my mother." The little mind had not forgotten the early tragedy of his life.

Last winter these children did not seem as well as usual, so one of the finest specialists on tuberculosis in Denver gave them a thorough examination and pronounced all three as having pulmonary tuberculosis. He insisted that Benzie and Mikey must be isolated. This made a real problem for the home since it is not equipped to care for them and since the National Benevolent Association does not have an institution that can handle such cases. The children could not have their schooling, could not have the care which the disease demands, and were more or less a menace to the other children in the home. Finally we found a good private family that agreed to board these unfortunate boys with a hope of nursing them back to health. The Rotary Club of Denver has agreed to pay their board for a year. The need of these children is supplied but the need of the home remains.

Sad as this case is, it is not the only case of its kind. In the Association's large family, seldom less than five hundred in number, there are always some whose chances—to put it in the language of the good doctor—for "pulling through" to a strong, healthy manhood and womanhood would be greatly increased if they could be placed in a home where they could have special treatment. A movement has been launched by the Colorado Home to enlarge its equipment so as to provide for the care of sick children. The whole brotherhood should join the Colorado brethren in this commendable undertaking. Why not have a great national home for frail children, located in the glorious sunshine and in the salubrious atmosphere of the Centennial State?

Report from the Laoag Dormitory

By MISS EDITH EBERLE.

THE dormitory closed very happily. We came to the end with no outstanding debts. I was very proud of the fact that every girl left with a clear record in that regard, and in all other regards also. While the dormitory idea was new here, our number small, yet I feel that it was a satisfying, successful year, and generated considerable dormitory spirit. I did enjoy the last week so much. Every girl stayed over for one week after school closed. Of course grade cards were not issued, Commencement was not over; but they could easily have gone home and returned for grades or had them sent; only they wanted to stay, and even after their extra week they all cried when they left. We had many interesting and helpful times. I just gave my time to the girls, for it seemed as though there were so many ways in which I wanted to help them, or things to say to them. We had two special dinners; one a dormitory dinner, when I joined them in their dining room for the evening meal. We made merry with a great birthday cake for several girls, and interspersed it all with songs and a devotional talk or two. On the last day that all would be together I entertained all the girls at a dinner. One evening the girls arranged for a picnic on a high hill near the river. We took song books and I planned to have a quiet sunset service up there. Just as the great red ball of fire was dropping into the China Sea, I called the girls together; and just then, too, a big crowd of young people came up to frolic a bit. It looked like our little service was spoiled, but we asked them to join us, and I relinquished my hope for a very intimate personal talk and attempted to make it general. We had sung "Day Is Dying in the West", and I felt like a real missionary up there with this big group of high school students. But do you know, I was only nicely started on my talk when a swarm of insects came upon us! We fought them off, shifted places, tried valiantly to speak or listen, but still they came, hordes and droves of them. Finally, I announced a song, but we gave that up, for, with bugs swarming around you, slipping inside of your clothes, thick in your hair and face—well, when I found one in my mouth I sputtered, found everyone else similarly engaged and subsided. So our meeting ended in confusion, and good humored laughing and joking. And I had tried so hard to be a real missionary! But that evening at home I arranged our big porch cozily with chairs, low stools and cushions. Then I invited the girls out and with the darkness broken only by a nearby street light, I led them in the service I wanted; drew them out to ask questions, and for one and one-half hours we talked of things they needed to know and wanted to ask; a personal, confidential, and, I believe, helpful evening. While I lingered in the big dormitory room saying good night, a little later one attractive little Freshman said, "Miss Eberle, I am never going to dance any more. Nobody ever told me it was wrong before." How that "nobody ever told me" has lingered with me and secured my determination to work harder and harder. A recent letter tells me that she has stayed true, and many girls gave up dancing although we never refused them when they wanted to go. Another girl writes of conducting family prayers and teaching her small brothers. Another tells me that her people are trying to send her to a convent in Vigan next year, but she is holding out and hopes to get back here; she became a Protestant last year. So it goes. I love the dormitory! It's great! I am looking forward to the time when we will be located nearer the high school and able to reach more girls."

An Appreciation

I HAVE been so touched by the remembrances I have received today from many friends, all of whom read WORLD CALL. I hope I will be pardoned by those not interested for taking a little space to tell these dear friends how deeply I appreciate their thoughtful remembrance of my seventy-fourth birthday, and their expressions of friendship and love and material gifts.

A luncheon of things I love best prepared by the young ladies of the office, especially by Miss Jameson was a sweet surprise, and until then when a number of letters and cards were handed me, I had not remembered that I was passing another milestone on the downhill of my life road.

Later on came Mrs. Hodgdon, our good birthday angel. She arranges each month for a party and a treat for all the children in the orphans' home whose birthday occurs in that month. There were seventeen children to celebrate in July. That this was the day for their party and that I was to be included was kept secret from me till I was called to a seat with them at a long table in a shady part of the yard, where we were served with cake, ice cream and candy. Each child found a present at his plate. At mine was another pile of letters and a basket of beautiful flowers. A card tied to the handle with the national colors told that it was "From the July children to Mrs. Hansbrough." It was all so sweet and lovely and with the children I was very happy. Facing me at the other end of the table was a baby about two years old.

But I cannot be here for many more birthdays, perhaps this is the last. However that may be, this day will linger in my memory as one which brought a brightening ray into the evening of my life. I am an old lady now, left all alone—no, not alone, for I have more dear, good friends than I deserve, and I have my precious memories and the presence of the Father always with me. "Thy rod and Thy staff they comfort me."

I have Thee, O my Father! Let Thy spirit
Be with me to comfort and uphold.
No gate of pearl, no branch of palm I merit,
No street of shining gold.
Suffice it if my good and ill unreckoned
And all forgiven through Thy abounding grace,
I find myself by hands familiar beckoned
Into my fitting place.

MRS. J. K. H.

Notes and News

Mr. and Mrs. Edgar Johnston, of the Congo Mission, Africa, have engaged passage from Montreal, July 23. They sail by the Scotian.

W. D. Willoughby, Deer Park, Washington, writes: "During this month we raised $40 for another Liberty Bond. This totals $400 now laid away for a church home."

W. P. Bentley of First Church, San Francisco, writes: "On Home Missions Day our pledges amounted to $88.75. Our Sunday school plans to be one of six schools in Northern California to raise $100.

The registration of the Mount Hermon Federate School of Missions reached 121. Miss Mary E. Bamford writes that Mount Hermon is a power for good, linking California with a chain of missionary Summer Schools from the Atlantic to the Pacific.

Charles B. Holder of Gadsden, Alabama, writes: "Our second Children's Day was great. The exercise was good and was well delivered before a good audience. The offering, $41.25, was almost twice as large as the offering last year. The day was a great inspiration and help to the church."

Mrs Tobitha Hobgood, Lotumbe, Africa, writes: "Send the workers as fast and thick as you can. There never was a more opportune time. When can we have our station in Ubangi? Will it be Ubangi for Christ or Mohammed? The Moslems are coming in fast, and through Ubangi will reach Congoland. Send, send them now! We are busier than we ever were before, and happier."

Mr. and Mrs. M. B. Wood, of the Porto Rico Mission, have been in ill health. This is the second serious break in Mr. Wood's health. They are leaving Porto Rico for the United States on the 9th of July, on the Brazos. Mr. Wood thinks his condition somewhat better than it was a few weeks ago. It is hoped that they will be able for vigorous service again on some of our Latin-American fields.

W. F. Wills of Clayton, New Mexico, reporting for June, says: "The Ladies' Circle purchased a piano for the church and have almost paid for it this month. It was used the first time on Children's Day, June 1. Our offering on that day was $30, which I consider fairly good for the first of the kind ever taken here. The people are beginning to recognize that gospel sermons are being preached in town and we are getting our share of the transient boarders stopping at the hotels."

Dr. Ezra A. Lines, who has been in France ministering to the soldiers as a physician, has returned safe and well to this country. He and his wife called at the headquarters in Indianapolis. They seemed very happy and full of enthusiasm for the work ahead of them in Mexico. The force of workers for Central Mexico is altogether too small, so there is special reason to be grateful that Dr. Lines is back and ready for work. He has done fine things for the Mexican people in the past, and is able to do yet better things. His young son David has been with an aunt in New Orleans, Louisiania.

Mrs. Esther Treudley Johnson is now en route with her husband for India, where they are to represent the Young Men's Christian Association in reconstruction and missionary work.

With the increased capacity of the home at Jacksonville, Illinois, there is an increasing demand for a hospital department. It has been necessary recently to add a second nurse to the staff at that home.

New missionaries as follows will sail for China soon. Miss Lois Ely under the Christian Woman's Board of Missions, and Mr. and Mrs. Wallace R. Bacon, joint missionaries for the Foreign Christian Missionary Society and the Christian Woman's Board of Missions.

Large wall posters have been sent to pastors and missionary committees by the Board of Church Extension. These will have great educational value if put in a prominent place in the church and attention called to them at least the Sunday before the Offering Day.

The church at Hutchinson, Kansas, is one of the most ardent friends of the National Benevolent Association. Under the leadership of Mrs. J. E. Baker, a very generous donation was recently sent to the Christian Orphan's Home in St. Louis. It consisted of five boxes of clothing well adapted to the needs of the children.

S. O. Landis writes thus of the Kensington Avenue, Buffalo, New York Church: "You will be glad to hear that I baptized one more last Sunday evening, and that the audiences still keep up beyond what they have had before. Two weeks ago forty-four signed membership cards for the Pocket Testament League and Great Question League. From these two leagues I hope to organize a strong workers' class for our fall campaign."

The National Benevolent Association has word concerning several wills that have been written providing for generous bequests. The annuity department of the Association continues to grow in popularity. The total amount of annuity gifts for the month of June was about $9,000. The Association is receiving government bonds on the annuity plan and paying its regular annuity rate. The good people are just learning the value of the Association's annuity department.

On July 14 the Board of Church Extension had a meeting and granted $15,000 of annuity money to the Winston-Salem Church, North Carolina, to help that congregation erect a modern building; $12,000 was granted the Fifteenth Street Church, Washington, D. C. out of the Annuity Fund; $7,500 to First Church, Rochester, New York; $500 to Portales, New Mexico; $1,500 to Cyril, Oklahoma; $600 to Edgemont, Arkansas; $400 to Antlers, Oklahoma, and $4,000 for a temporary Sunday school building for Jackson Avenue, Kansas City. The Chestnut Avenue Church, Fort Worth, Texas, has just been paid $10,500 which completes its modern equipment. Thus the Board of Church Extension becomes an important factor in the city work of Fort Worth.

A site has been purchased at a cost of about $15,000 for the new church for our colored congregation in Washington, D. C.

The management of the home at Walla Walla, Washington, is insisting on its enlargement. The demands are so great that not more than half the applicants can be received.

Mrs. Baird of Luchowfu, China, writes: "We are so happy over the baptisms of the graduates of the girls' school. God has surely put the seal of His approval on the first work of the Christian Woman's Board of Missions in China. The first girls to graduate from high school, in this district of a million people, are all going out Christian."

The *Missionary Review of the World*, 156 Fifth Avenue, New York City, is announcing a special Medical Mission Number, which will appear in October. Since medical missions will be the topic of foremost interest for study and discussion for the coming year, this issue will be an excellent supplement to the study books and will be rich in material for programs and sermons.

The Annual Offering Day is for those churches that have not yet become budget churches so that all may have a part in the world work. The Church Extension offering is approaching very rapidly. The first Sunday in September is the seventh. The offering begins that day and until all are heard from every Sunday should be used. The offering is the main thing, not the day, though the day may be made a very joyous one.

Mr. and Mrs. J. E. Randall, of the Jamaica Mission, are to have a furlough period in England, which to them is the homeland. They are scheduled to sail, with their two children, from Kingston, July 26, for Liverpool. Mr. Randall expects to spend some time with his family in England, and then he will visit the headquarters of the Christian Woman's Board of Missions. Possibly he will reach the United States in time for the Cincinnati Convention in October. Mrs. Randall expects to have a year with her people in England.

From Edmonton, Alta., Canada, we hear through the minister, Percy R. Simpson: "We have raised about thirty dollars during the past two months for the Organ Evangelistic party who are now in the province. We had two additions by statement in our regular meetings and expect more soon. It is a hard task to reach outsiders but we are lining up many of our own people. The present general strike will do our church work some harm for a short time at least, but we hope this will be over in a few days."

The Rotary Club of Denver has recently done a beautiful thing. The home was greatly distressed to know what to do with two Mexican boys more or less afflicted with tuberculosis. They could not be kept in the home with the other children, and there was no institution to which they could be sent. Finally the Rotary Club of Denver said, "You find a good private home in which to board these boys and we will pay the bill." A good home has been found and the boys have been placed there, and the Rotarians are paying the bill.

Mrs. Eda T. Moore, formerly president of the Kansas Christian Woman's Board of Missions, has accepted the regional secretaryship for New York, Pennsylvania and New England.

W. J. Reasoner writes of the work in Deming, New Mexico: "The minister made a short speech at the Children's Day exercises June 8, before the best crowd we have had at a religious service in our building—175. The evening's offering was about $17. We had a great union service the evening of the fourth Sunday at the Methodist Episcopal tabernacle upon the Sunday-closing question."

Ray E. Rice, Damoh, India, writes: "This month was made especially interesting. At Easter there were special services in the Damoh church. The preliminary meetings helped to get everything in readiness. The three meetings in the boarding school were fine. The personal work with the boys was encouraging. When the invitation was extended on Easter Sunday, thirty-four boys came forward to claim their new risen Savior."

Our Russian missionary, John Johnson of New York, writes: "On Sunday, May 25, I had the privilege of baptizing three persons at Passaic, New Jersey. This is another group of our brethren working for the Lord with splendid results. The work was started a year ago. During this time there have been eight additions. On Sunday, June 15, four persons were baptized by me, at Manville, New Jersey. There are nineteen members now, constituting a good Russian Christian group."

The campaign in the South for funds to purchase a lot and erect a building thereon for the use of the Southern Christian Home has brought very gratifying results. As a result of six weeks of work in the field, the joint campaign for the college and the home received $62,000 in pledges and $10,000 in a special gift promised. The southern people have awakened with enthusiasm to the call of the home and the call of the school. Only one visit has been made outside of the state of Georgia. Not half the churches of Georgia have been visited. All the people of the South need is to know and then they will do. The campaign will go on during the summer among the country churches of northern Georgia. The subscription list is open.

One of the Y. M. C. A. secretaries of Michigan recently wrote to the Christian Woman's Board of Missions, quoting a prominent man of Ann Arbor as saying that he thought Dr. T. M. Iden, of the Ann Arbor Bible Chair, is doing more definite religious work than any other that is being done in the university. This Y. M. C. A. Secretary expresses his own confidence in Dr. Iden, and urges that the building and equipment which he so much needs to carry on his great plans be furnished to him. He says, "I knew of Dr. Iden's work in Kansas before he came to Michigan, and it is my own belief that he is doing one of the best pieces of religious education that is being carried on at any university in the country." Dr. Iden says, "I am much concerned about the new building proposition, and feel that something must be very definitely decided quite soon. It looks as if we should not have room for our work in any adequate way next year, to say nothing of the years to come."

Mrs. E. B. Cosby, who rendered such splendid service in the management of the home life at the Livingston School, has been away for two years. The principal of the school, the Mission Board, the teachers and pupils all rejoice that Mrs. Cosby is to be with the school again for the ensuing school year.

The Havens Home is enjoying a revival of interest. The churches of the Niagara Frontier are rallying to the home's needs. Donations are increasing in number and value. The First Church of Canton, Ohio, recently sent a fine patch-work quilt. The Ladies' Relief Corps and the Sons of Veterans of East Aurora recently made a very generous donation.

During the second week in April, Frank E. Harnar of Harda, India, acted as superintendent of the high school entrance and scholarship examination, which was held at the Harda Municipal Middle School. The Educational Department of the government gave this examination and it was quite severe. There were twenty-three candidates from our school. The results were not out when Mr. Harnar wrote, so he could not report how many had passed.

Miss Lottie A. Roberts

Miss Roberts is a graduate of the University of Missouri, having received the B. S. degree in Education in 1915, and the A. B. degree in 1916. In the Missouri Bible College she studied Christian Ethics, Hebrew History, Life of Paul, Conservation of National Ideals. She was a member of Mission Study Classes studying Mexico and Africa. She taught in the Sunday school for ten years and was a superintendent of Junior Endeavorers for one year and of Intermediate Endeavorers for two years. She taught in the public schools of Lancaster two years, in the high school of Canton three years, and in the high school of Columbia one year. Miss Roberts was Deputy County Assessor for two years, and worked on a farm and in the garden. She goes to Japan and will be associated with the staff of the Margaret K. Long School for Girls.

The offering this year from the St. Louis Union Avenue Bible school is something over $1,500, the largest amount they have raised for benevolence. J. J. Searcy and his fine corps of teachers never weary in kind efforts to help and benefit the Christian Orphans' Home. Not only at Easter and Christmas are generous contributions given, but any time during the year they are ready to help.

Miss Jessie J. Asbury of Osaka, Japan, and Miss Mary F. Lediard of Tokyo, Japan, have returned to America on furlough. Mr. and Mrs. H. A. Baker, who are on their way home on furlough from Tibet, have found it impossible to secure passage from Japan to America before September. The boats are running as usual, but they were unable to secure any accommodations earlier than that time.

Mr. P. A. Welshimer, minister at Canton, Ohio, has written a letter to the Christian Woman's Board of Missions expressing deep appreciation for the recent visit of Mr. Tolbert F. Reavis, of the mission in Buenos Aires, South America. The Canton church has been bound to Mr. Reavis by supporting him in his field of labor. The church and missionary society gave him most encouraging greeting, and were deeply interested in his messages. Mr. Reavis has written of the new courage he has gained through his fellowship with the minister and the congregation at Canton.

George E. Miller of Mungeli, India, writes: "We have just passed through some anxious days here, and, though there is a little anxiety yet, we feel that all is well again. There has been rioting in parts of India; a number of Europeans have been killed, and property destroyed. Punjab was the worst, and in that area two or three mission bungalows were burned, and many of the missionaries had trying experiences; some of them just escaping with their lives. There was some excitement in Damoh and Harda. All has been quiet here in Mungeli. The rioting has been done by Hooligans, stirred on by agitators. The better class of Indians is against it, and the Indian soldiery and police have given signal service in putting down the rioters."

Mr. W. G. Menzies writes: "Here we are in the land of the 'heather, cakes and scones'. After a very rough passage over the Atlantic we reached Glasgow on Monday the 9th of June. Our dear ones were there waiting for us and it was good to see them, and especially the dear mother who had waited so patiently for our coming. Mother is wonderful and for her years she is very alert. She is now eighty-three years old, but is always busy knitting or making something for other people. We did not have a pleasant day on the Atlantic, and it was bitter cold. We did not encounter any fog on the way but the icebergs were numerous, and huge ones at that. We were for three days in the region of icebergs, and were glad indeed when we got out of their way. David came down with the mumps the day after we left Montreal, and was confined to his room most of the time on shipboard. After coming down here to the coast, where we are for the present, with my youngest sister, Walter Paul, Robert

They propose to grow a church in Calgary, Alberta, Canada. This picture shows W. H. Dickieson, the enterprising superintendent, using his truck to bring the children to Bible school

and Dorothy came down with the same disease. The writer is having his siege now, so it is Mrs. Menzies's turn next."

Mrs. George E. Springer will return to India this autumn.

Up to July 20, $450 has been received in the Emergency Campaign among colored churches.

Mr. and Mrs. George E. Ritchey will leave in November for China. Mr. Ritchey is an agricultural specialist, and will be a member of the staff of Nanking University.

King Albert has appointed Andrew F. Hensey a member of his Commission for the Protection of the Natives. As there are only two Protestant missionaries on this Commission, our African Mission is gratified to have one of its members chosen. The General Conference asked that the Protestant representatives be increased to three, but so far as is known this has not been done.

Ray E. Rice of Damoh, India, has been made Deputy League Commissioner of the School Boy League of Honor. In this capacity he has visited a number of the schools and helped them in getting ready for the track and field meet. He is going to have a larger field of influence among the school boys in this work. He can enter any government school in a semi-official capacity and work among the boys.

Mrs. E. K. Higdon reports a delightful visit with Professor Harlan P. Beach, who came up to Vigan. He was invited to speak to the high school students, a thing which has never happened before. Mrs. Higdon writes: "While he was with us all the Laoag missionaries came down. Mr. Paul from China, was with us, and the United Brethren missionaries came up from San Fernando. We had sixteen people besides ourselves in our home, which was a tight fit for this house. We greatly enjoyed the visit with Mr. Paul, too. He is undoubtedly the hardest lion to make roar we ever saw, but we could get him to tell us about the splendid things all the other missionaries have done, even if he wouldn't talk about himself."

D. B. Titus of Galveston, Texas, writes: "Two splendid Children's Day exercises, June 1, with good attendance; ten confessions."

Six new missionaries for South America, Mr. and Mrs. Leach, Mr. and Mrs. McWilliams, Mr. Norment and Miss Marvin, will sail this fall.

The receipts for the first three quarters of the current year show a gain of $49,656.04 over receipts for the same months of last year.

The Christian Woman's Board of Missions has recently purchased two residences in the neighborhood of the College of Missions building at Indianapolis, Indiana. The growing work of the Board at Headquarters and the student body in the College of Missions crowded the building last year. There is promise of an enlarged number of students the coming year. These two residences have been secured to add to the facilities in taking care of them. As one of the buildings recently purchased was a boarding house, it will take care of quite a large number of students.

Mrs. J. K. Hansbrough writes: "The National Benevolent Association has many children and grandchildren scattered through the various states. It is always a pleasure to receive a visit from one of these at the headquarters of the Association as well as at the home in which he was reared. Such a pleasure was ours at St. Louis a few evenings ago when two of our boys came to see us, now fine young men. They were Arthur and Theodore Kautz. Arthur, the elder, was on his wedding tour and brought his bride for our approval. He is yet in government work at Lockport, New York, where he found his little bride. Theodore has recently returned from the battlefields of France and returns to camp to receive his discharge. We are proud of these fine boys. Our interest in our grown-up and married children does not abate and we shall go on asking God's blessing on them and theirs."

J. J. Hutchinson is minister of the church at Missoula, Montana. Those who know the history of this church will remember that the Christian Woman's Board of Missions stood by it through all its earlier years, that they put into the building enterprise there $5,500. It was thought best in those earlier days that the Board should hold the title to this property. In recent years the church has built a large addition to the building and is entering into the missionary activities of the brotherhood, and is a self-supporting church. The Christian Woman's Board of Missions is glad to pass over to this congregation the deed it has held so many years.

Mr. and Mrs. V. C. Carpenter and Miss Florence Mills of the Porto Rico Mission, have written of their regret at the departure from the field of Mr. and Mrs. M. B. Wood. Miss Mills reports that on July 3 she entertained all the mission family for supper at her rooms. She says, "I tried to cover the grief which we all felt at the farewell by making it a kind of Fourth of July celebration. All seemed to enjoy it, but it was rather hard to get up much fun, I noticed. There were fourteen of us, including the Lafayes." On Wednesday, July 9, she wrote: "We are ready to go to San Juan to say the good-byes to Mr. and Mrs. Wood."

Edwin Marx of Nanking University, writes: "Just at present a strike of wide dimensions is in progress among the colleges and higher schools of China. The students of the government schools quit school as a protest against what they consider the pro-Japanese activities of some officials at Peking, and as it was a strictly patriotic movement the mission school students joined them; so all schools are now closed for the rest of this session, but it does not mean the slightest friction between our students and the authorities of our mission schools. What the final result will be nobody knows, but there is no thought that the school will fail to open as usual next fall."

Our missionaries located at Eagle Pass, Texas, have been standing by their work in the People's Institute, across the river, at Piedras Negras, Mexico, and have secured fine results in the work. Mr. Moody Edwards, one of this group, has recently written: "I feel that our workers have been a power in Piedras Negras. We have touched new people in a helpful way. The number of persons that have been induced to attend Sunday school is considerable. Severable have been brought into the church. In the hearts of others prejudice has been broken down and the real worth of evangelical Christianity has been proved to the community. At the closing exercises in the auditorium of the People's Institute we were not able to accommodate all the people who wished to attend. We heard nothing but the most encouraging comments about the work we have been doing, the teachers and directors of other schools in the city being among those who commended the work. We have had in the Institute school twenty-eight boys under twelve years of age, and thirteen girls. We have had sixty-eight young men above thirteen years of age, and sixty-three young wo-

men. Eleven adults have been in attendance, making a total in our Institute schools of one hundred and seventy-three."

Miss Adelaide G. Frost writes: The story of Segeru Numata of Japan cannot be written in a few words but we will here state that this representative of certain departments of the Japanese government was baptized lately by Mr. Taubman, pastor of the First Church in Long Beach, California. Dr. Numata, when a young orphan fugitive from Japan to China, bought an English Bible in a second hand bookstore and in it his young heart found the Way of Life, and as soon as he found a church according to the Book, he promptly united with it by scriptural confession and baptism, having been a believer for more than ten years. If his life is spared here on earth, we expect to hear of him in his own country giving and living his message of Life Eternal. He has been extraordinarily prepared by the Spirit for the step he has taken. For a short time he is living in our Japanese Institute in Los Angeles.

A recent visitor at the Colorado Christian Home of the National Benevolent Association writes: "We found Miss Smith, the matron, and her helpers busy with their family of thirty-three children, about equally divided between boys and girls. Everything bore testimony to the efficiency with which the home is being managed. The house was clean and in order although the hour was early and the visitors unexpected. The children looked healthy, hearty and happy. They were free and easy and good mannered in the presence of the strangers, showing good training and a normal life. The atmosphere of the home was fine. The spirit of good will seemed to animate everybody from the board member to the youngest child. The charm and beauty of its life and ministry entitle it to a more liberal support. The day of our visit the children were all out of school because a couple of them showed signs of having the whooping cough. The education of the whole family is interrupted, broken and fragmentary because the home has not sufficient room to permit the proper separation of the sick from the well members of the family."

Of the work in Saskatoon, Saskatchewan, the missionary pastor, Wm. G. Kitchen, writes thus encouragingly: "The great event of the month with the church at Saskatoon, was that we were privileged to entertain the annual provincial convention. F. W. Burnham, A. McLean, J. S. Mill, and Mrs. Payne of the Christian Woman's Board of Missions, were all with us and we had a most helpful and profitable convention, a spiritual feast. All the churches in the province were represented and many 'scattered' disciples besides. Encouraging reports came from the various fields; a spirit of faith and optimism prevailed and plans were made for the opening of a new work at an early date in Saskatchewan's capital city, Regina. Four persons took membership with the local church on the Sunday of the convention, making a total of six for the month of June. During the month the church was able to send to the Board of Church Extension its semi-annual interest payment of $40, and also forwarded $100 to apply on the next payment of principal. In thirty-two months our enrollment has climbed from eighteen to sixty-four and our obligation to the Church Extension Board has been reduced from $2,500 to $1,900."

The missionary and evangelist under joint direction of West Virginia and the American Christian Missionary Society, in Charleston District of West Virginia, Hiram N. Van Voorhis, reports: "Singing class organized. This relates to the work at Fall Creek, back in the mountains on the line that separates Kanawha County from Lincoln County, in the region of Coal River. I discovered that the young folks in the Fall Creek community loved to sing, especially the young men. So, the last time I was at Fall Creek, I rounded the young folks up, at least all of them who wanted to join a sort of choir, and organized them into a singing class. On a previous trip, I found that they had only a couple copies of a favorite song-book among them and were all endeavoring to use these books. Without telling them, I sent away and ordered fourteen copies of "Majestic Praises" (the favorite referred to) and had them with me when I went there this last time. They were pleased beyond measure. We went into some of the rudiments of note-singing, time, etc., and not only practiced over many songs already known to them, but learned a couple of new ones so well that they could now sing them without my aid. This practice I will follow each time I go to Fall Creek. My plan is to have one night for the singing class and the following night for the preaching. In this way, I hope to gain the loyalty and attention of the young men, who, in particular, have scarcely ever been known to remain in the schoolhouse to hear an entire sermon, but have had an age-long habit of getting up and going out—a mountaineer custom among young men in hill-sections."

Mrs. Martha Baughman has been called to the secretaryship of the Rocky Mountain region.

Dr. E. I. Osgood, Chuchow, China, writes: "In my earlier letters I told you how we have completely reorganized the district, placing trustworthy men and women over departments, and how they are making good. On the last Sunday in May, Koh was at Kwantien, forty miles up the railroad, and baptized five new converts, one of them a well educated man, the others farmers. Tomorrow we baptize two school boys of our school here. Here and there are a number of others nearly ready for baptism. In each case we are carefully examining them before baptism. We have stopped all mass baptisms which once characterized the work here.

"Two educated men, one a leading man in the city, have declared their full faith in Christ. Each of them has certain things which he feels he must do before actually taking the final step of baptism. The present political situation in China is driving many men to seriously consider the claims of Christ. They fully realize that Confucian ethics have been powerless to keep China off the rocks of disaster.

"The new boys' school buildings have given that school a great forward impulse. Eighty boys, its full capacity, have been enrolled this spring. Mrs. Li, a graduate of Miss Lyon's school, has had every pupil she could accommodate, fifty in number. This girls' school is for the present housed in the house Mr. Hunt used to use as a residence near the church. It does fairly well for school purposes. Mrs. Li and a girl teacher live upstairs.

"Mr. Chien, the city pastor, has pushed forward Bible class work. Each Friday night we have these classes, and these are besides the Sunday Bible classes. Each spring and each fall for four months we have tried to keep these classes going. The first term forty-seven enrolled; the second, sixty, and this spring seventy-seven put their names down. Each time the average evening attendance has also increased. Last week we had the final meeting as a party on my lawn, and I took the occasion to press home the necessity of their standing out and out for Christ.

"Dr. Sung receives the highest salary of any man in the Chuchow work. He is a tither and very active in church work. He is on the church board and the district council. Over and over again I am struck with the qualities of leadership he displays. Occasionally he is being in demand for speeches at city meetings. He makes addresses on hygiene and reform subjects. When he speaks in our board meetings the other members hear something worth while. He makes no compromises with evil. Practically every other leader we have is a tither also. We

Baptismal Scene at Erskine, Alberta, Canada

are slowly installing the envelope system in the church. It takes time, however, to make such changes."

The Christian Woman's Board of Missions has received the first annual payment from the children of Josiah Coa, toward the memorial school for their father at Luchowfu, China. One of the daughters writes that the family is very happy in providing this memorial. She further writes: "Through mother's influence all these years, we are all deeply interested in missions."

Of the good work being done in Lynn, Massachusetts, H. Mahon, the minister, writes: "The most interesting thing I can tell you is that a good brother, hearing of my work sent me a check for $100. This I handed to the church treasurer. This will clear up all the outstanding debts. I am pleading for $500. On our anniversary, June 15, if I succeed, we shall be able to reduce our loan and so save interest. You will be pleased to learn of the fact that all old outstanding bills, some of which have stood for years against the church, have all been paid and $125 sent to reduce our loan from the Church Extension Fund, and the winter's coal is in the cellar. This has been done without allowing our offerings to home and foreign missions, Children's Day, etc., to pass. We have raised $17 for New England drive, $12.50 for our Boy Scouts. We have now a Scout Troop of twenty-four boys. A more faithful band exists nowhere. I purpose conducting a revival about October."

E. B. Kemm, after six months with the Borough Park Church, Brooklyn, New York, reports as follows: "We found fifty-nine members when we came. Since then W. W. Carner, one of our deacons has gone to his reward. Nineteen have been added by baptism, one by statement, and three by letter, total twenty-three; membership at present, eighty-one; original membership increased by more than one-third. Financial report shows, total raised for current expenses, $629.01; for missions, $381.64; per capita, $4.71; total amount from all sources, $1,010.65; per capita, $12.47. This remarkable per capita record is based on the present membership of eighty-one, but twenty of the twenty-three increase were added within the last seven weeks. Every cent of the above amount was raised by voluntary contributions, without social, sale or other machinery of this description.

"Our Bible school has been organized from Beginners to the Adult Departments. Prayer meeting attendance has increased gradually, June's average being eighteen. We have twenty-one persons enrolled in a Bible History class, using Prof. Dean's "Outline of Bible History." It meets immediately after prayer meeting. Both Bible school and church attendance are keeping up splendidly, although we are approaching the warm season of the year. The present outlook is very encouraging."

Temperance Board Receipts

THE American Temperance Board reports that the month of July was the best July in the history of its work. More churches sent offerings than ever before and the average of offerings showed an increase of twenty per cent. Many churches celebrated the coming of National Prohibition by holding a Victory service during the month.

If the churches continue this loyal support during August and September, it will enable the Temperance Board to report its best year and to undertake its larger plans for World-Wide Prohibition and Social Welfare. No church among us can afford not to have fellowship in this great work in this historic year of the temperance movement.

Temperance Board Expands.

At a recent meeting of the American Temperance Board of our churches, plans were laid to begin work in foreign fields as a part of the world temperance campaign. For the present it is proposed to make a beginning in Mexico, China and England. The Mexican work is being opened under the supervision of S. G. Inman, offices are being opened in Mexico City and funds are provided by several church temperance societies, including our own. The American Temperance Board made an initial contribution of $500 to this work.

In China it is hoped to carry on a campaign of education. Splendid literature bearing upon the evils of alcohol and the blessings of abstinence and prohibition will be circulated. England offers the most serious problem. Drinking is well nigh universal there and the English people do not as yet seem to realize that much of the wretchedness of that land and many of the serious labor and social problems are the result of drink. It will be the plan of the American Temperance Board to work through our own churches there at the first and when the work grows to undertake a movement of wider scope. The British are not ready yet for Prohibition so it will be necessary to urge local option—meaning that England is about twenty years behind us. In all probability one of the secretaries of our Temperance Board will be sent to England to get the work under way.

In addition to World Prohibition the Temperance Board will open up special departments here at home on reforms of great importance to the Church. The social evil, Sunday desecration, gambling and profanity will be given considerable attention as also the movement to put the Bible in the public schools.

This enlarged problem of the Board will be laid in the form of a recommendation before our Cincinnati convention and should be of great interest to every person interested in the public welfare.

Up to the Senate.

By a vote of 255 to 138 the National House of Congress registers its convictions upon the subject of the enforcement of war-time prohibition on Tuesday, July 22, 1919. At no time in all the history of temperance legislation has it been such an overwhelming sentiment for prohibition in the House as there is at this time. As this vote indicates not only did the bill pass by this record vote but the provision of the bill is so complete and drastic that the most radical temperance advocate must be more than satisfied. Now that the bill has gone up to the Senate, national interest on the question centers there. The document must be accepted or rejected or modified. Possibly before this word appears in print, the Senate will have acted. Indications now are that the bill as presented to the Senate will have to be passed in substantially its present form. There is no question but that an enforcement bill will carry. If modifications are made, it will simply be necessary for committees to adjust the differences and to recommit final and favorable action. This shows that the great fight on National Prohibition is soon to end. Every friend of temperance must be very grateful that the situation is so favorable as it is. Even though the President should veto a final bill, it is highly probable that it would become a law over his veto.

These are great days and we can but thank God and take courage. There is work left for the friends of temperance in this country. By constant agitation and education, and in order to obtain the full fruits of our nation's victory, we must build around our nation a dry zone. In brief, the object of all temperance work from this time must be to bring the nations of the earth to the adoption of complete prohibition for the world. We fling ourselves to the task in the confidence that it is not long until world prohibition shall be a realized fact. God grant that it may be so.

Panorama of Proposed Buildings for Ginling College, Nanking, China

Comparative Statement of Receipts for Ten Months Ending July 31, 1919

American Christian Missionary Society

(Including Bible School Department.)

	1918	1919	Gain
Churches	$46,172.39	$54,773.97	$8,601.58
Bible Schools	46,366.89	48,181.06	1,814.17
Christian Endeavor Societies	411.94	1,045.16	633.22
Individual Offerings	5,744.26	1,060.74	4,683.52*
War Emergency	9,080.68	1,127.16	7,953.52*
Armenian and Syrian Relief	2,860.82	2,250.61	610.21*
Bequests	2,720.72	5,618.44	2,897.72
Annuities	15,000.00	10,800.00	4,200.00*
Interest	13,575.84	18,531.52	4,955.68
Men and Millions Movement	16,105.30	26,911.04	10,805.74
Subscriptions and sale of books and literature	1,388.90	1,268.09	120.81*
Miscellaneous	12,748.87	15,053.91	2,305.04
	$172,176.61	$186,621.70	$14,445.09

Bible School Department for July

From Sunday Schools	$3,872.31	$3,512.57	$359.74*
For Armenian and Syrian Relief		5.00	5.00
From Miscellaneous	464.84	372.60	92.24*
Total for the month	$4,337.15	$3,890.17	$446.98*
Previous receipts	49,185.19	51,539.97	2,354.78
Total receipts for ten months	$53,522.34	$55,430.14	$1,907.80

Christian Woman's Board of Missions

Churches	$20,147.36	$31,196.53	$11,049.17
Missionary Societies and Circles	216,520.80	241,679.77	25,158.97
Children's Organizations	13,083.87	13,540.60	456.73
Bequests	8,191.00	7,474.23	716.77*
Individual Gifts	37,263.00	40,829.40	3,566.40
Interest	17,504.26	18,875.60	1,371.34
Subscriptions	21,167.18	10,920.59	10,246.59*
Sale of literature	9,371.76	8,742.19	629.57*
Mission Fields and Institutions	14,862.16	20,201.85	5,339.69
Men and Millions Movement	30,529.40	32,710.22	2,180.82
Sale of property	1,152.28	1,739.16	586.88
Miscellaneous	10,672.39	8,157.17	2,515.22*
	$400,465.46	$436,067.31	$35,601.85

Foreign Christian Missionary Society

Contributions from Churches	3,470	2,884	586*
Contributions from Sunday Schools	3,653	3,551	102*
Contributions from Christian Endeavor Societies	1,463	1,278	185*
Contributions from Individuals	723	631	92*
Churches	$124,344.69	$132,796.64	$8,451.95
Churches, Field Report (x)	1,373.00	775.00	598.00*
Sunday Schools	110,535.98	130,975.04	20,439.06
C. E. Societies	12,590.04	13,932.71	1,342.67
Individuals, General Fund	22,958.28	21,044.82	1,913.46*
Individuals, Special Fund	8,704.60	7,084.42	1,620.18*
Individuals, Field Report (x)	540.00	978.00	438.00
Men and Millions Movement	21,873.43	31,859.96	9,986.53
Bequests	1,855.00	9,335.65	7,480.65
Miscellaneous, General Fund	14,360.93	23,288.87	8,927.94
Miscellaneous, Field Report (x)	4,781.70	10,516.48	5,734.78
Annuities	42,400.00	25,999.54	16,400.46*
	$366,317.65	$408,587.13	$42,269.48

Gain in Regular Fund Receipts	$44,219.30
Gain in Special Fund Receipts	8,875.86
Gain in Field Reports	5,574.78
Loss in Annuities	16,400.46

(x) Money raised and expended on the field.

National Benevolent Association

(To June 30 only)

Churches	$35,551.84	$51,417.06	$15,865.22
Schools	62,508.03	81,518.77	19,010.74
Societies and Lodges	4,519.25	5,045.92	526.67
Individuals	31,678.91	35,226.26	3,547.35
Board, Adm. and Patients	16,311.71	17,619.27	1,307.56
Annuities	9,900.00	30,402.50	20,502.50
Bequests	4,580.63	22,218.38	17,637.75
Trust Funds	1,274.82	2,722.00	1,447.18
Endowments	--------	100,500.00	100,500.00
Interest earned	7,979.49	11,158.66	3,179.17
Men and Millions Movement	8,355.33	14,424.84	6,069.51
Miscellaneous and sale of property	5,949.34	16,760.46	10,811.12
	$188,609.35	$389,014.12	$200,404.77

Board of Church Extension

Churches	$17,235.21	$18,510.59	$1,275.38
Sunday Schools	236.68	414.58	177.90
Individuals	351.30	212.38	138.92*
Annuities	42,526.00	15,840.00	26,686.00*
Bequests	2,094.45	20,497.69	18,403.24
Men and Millions Movement	8,282.80	13,010.24	4,727.44
	$70,726.44	$68,485.48	$2,240.96*

Board of Ministerial Relief

Churches	$18,588.03	$25,447.08	$6,859.05
Bible Schools	3,825.31	3,405.65	419.66*
Individuals and Men and Millions Movement	10,311.93	26,514.43	16,202.50
Annuities	1,425.00	1,750.00	325.00
Bequests	200.00	9,834.85	9,634.85
Interest and Rent	4,409.73	5,799.93	1,390.20
Miscellaneous	1,594.45	799.14	795.31*
	$40,354.45	$73,551.08	$33,196.63

Pension Fund, October 1, 1918	$15,794.99
Dues Paid by Ministers	17,857.75
Balance in Pension Fund August 1, 1919	$33,652.74

Board of Education

Churches	$3,735.19	$4,206.23	$471.04
Colleges	1,300.00	1,761.66	461.66
Miscellaneous	109.78	509.31	399.53
Interest	--------	3.18	3.18
	$5,144.97	$6,480.38	$1,335.41

American Temperance Board

Churches	$1,957.97	$2,941.60	$983.63
Sunday Schools	290.45	13.75	276.70*
Individuals	313.45	1,854.64	1,541.19
Field Meetings	671.25	--------	671.25*
Men and Millions Movement	1,246.80	--------	1,246.80*
Miscellaneous	1,078.10	508.82	569.28*
	$5,558.02	$5,318.81	$239.21

Association for the Promotion of Christian Unity

Churches and Sunday Schools	$2,284.61	$3,402.00	$1,117.39
Individuals	899.26	1,506.45	607.19
Interest	--------	17.08	17.08
Literature	6.40	74.00	67.60
Miscellaneous	14.87	36.25	21.38
	$3,205.14	$5,035.78	$1,830.64

Grand Totals for All Boards

Churches	$271,390.31	$325,466.70	$54,076.39
Sunday Schools	223,763.34	264,508.85	40,745.51
Christian Endeavor Societies	13,001.98	14,977.87	1,975.89
Individuals and Men and Millions Movement	215,958.05	355,727.84	139,769.79
Bequests	19,641.80	74,979.24	55,337.44
Annuities	111,251.00	84,792.04	26,458.96*
Interest and Rent	43,469.32	54,385.97	10,916.65
Missionary Societies and Circles	216,520.80	241,679.77	25,158.97
Children's Organizations	13,083.87	13,540.60	456.73
Mission Fields and Institutions	14,862.16	20,201.85	5,339.69
Subscriptions and Literature	31,934.24	21,004.87	10,929.37*
Miscellaneous	88,481.24	107,896.19	19,414.95
	$1,263,358.11	$1,579,161.79	$315,803.68

*Loss.

The Men and Millions Movement

History and Report, 1913-1919

THE Men and Millions Movement is a spiritual enterprise. Its aim is the glorification of Christ through the promotion of the interests of His kingdom. The money raised and pledged is for three great causes: missions, education, and benevolence—three causes that lie close to the heart of our living Lord. His parting charge to His disciples was this, "Go ye into all the world, and preach the gospel to the whole creation." His last words spoken in their hearing were these, "You shall receive power when the Holy Spirit is come upon you, and you shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." The enlistment of life is a necessary part of His program. The fields call for evangelists, physicians, teachers, and nurses. The gospel cannot fill the earth as the waters fill the sea unless qualified men and women in sufficient numbers are provided. In order that the men and women needed may be qualified for the service, schools must be maintained. The aged and dependent must be fed and clothed and housed and cared for as their needs require. What is done to the least of these is considered as done to Him.

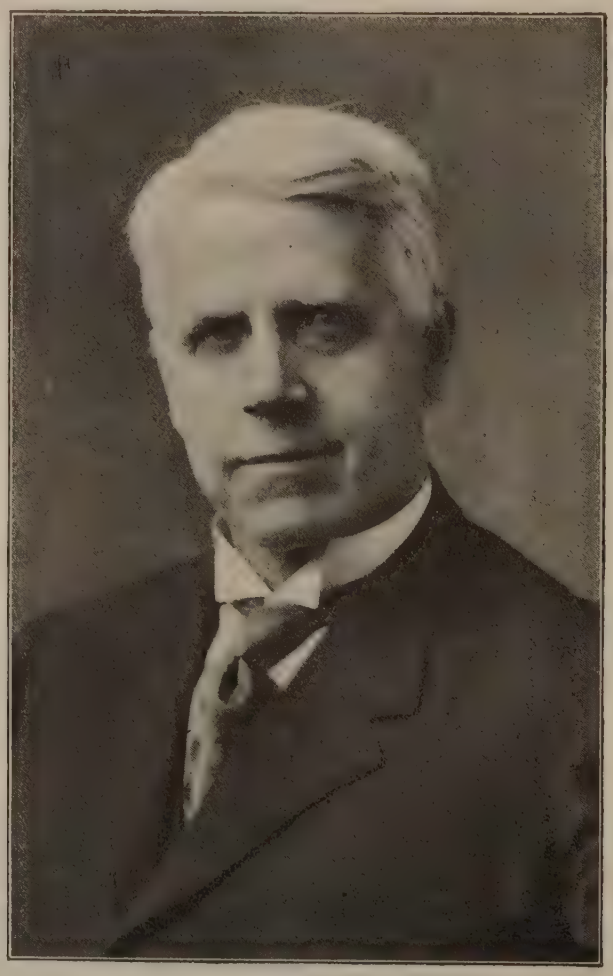
Because the Men and Millions Movement is a spiritual movement, it was begun and continued in the spirit of prayer. There has been no meeting of the Executive Committee and no set-up meeting and no meeting of the soliciting teams, in which prayer has not had a large place. The continued guidance and blessings of God were invoked. It is confidently believed that the success of the movement is God's direct answer to the believing prayer of His people.

The leaders realized that the task proposed was too great for them unless they were aided with power from on high. They reminded themselves of the words of the Lord Jesus, "Apart from Me ye can do nothing." They recalled, too, His gracious promises, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you"; and, "if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven." On telling the Twelve that the harvest truly was plenteous while the laborers were few, the Master said, "Pray ye, therefore, the Lord of the harvest that he send forth laborers into His harvest." Prayer is the divine method suggested for securing the laborers needed.

In all our efforts to advance the frontiers of the kingdom, we are authorized to commandeer all the resources of the universe. Our Lord has said, "Concerning my sons, and concerning the work of my hands, command ye me."

History of the Movement

The Men and Millions Movement is an outgrowth of an experience in the China mission. The missionaries in China had been calling for equipment far beyond the ability of the Foreign Christian Missionary Society to provide. They had almost given up in despair. Mr. Alexander Paul was taken ill. During his convalescence he again and again emphasized to his colleagues the tremendous opportunity before them. He talked of raising $200,000 in five years for China.



A. McLEAN
Chairman of the Executive Committee of the Men and Millions Movement from the Beginning to the Present Time.

At first some were skeptical, but at last they were stirred to consider the question. Just at the time when they were studying what should be done, Miss Mary Myrtle Warren of Beatrice, Nebraska, sent $6,000 for the Bible College of China. This gave the vision to plan for larger things for God. They decided to ask the Executive Committee of the Foreign Christian Missionary Society to allow them to raise $200,000 in five years, in addition to the regular missionary apportionments for China. Only about $8,000 a year had been granted for additional equipment. The Mission realized how almost impossible it would be for the Executive Committee to comply with such a request, and for four months constant prayer was made for guidance. These four months of prayer blessed the life of the Mission and enlarged and enriched it indeed.

About this time Secretary Rains went to China. The matter was presented to him. At first the proposition seemed to him too tremendous to undertake, but to someone came the vision of not only making the call for China, but for all the misison fields. A. E. Cory, one of the China missionaries, was asked to return home and lead in this movement. It was decided to ask for a sum of not more than half a million dollars for all the fields. This was to cover the urgent and imperative needs for buildings and did not include the necessary missionaries and native workers.

Just at this time the great undertakings of the Canadian Methodists, who had a campaign for a million and a half, the Congregationalists for two millions, and the Young Men's Christian Association for more than two millions, came to the attention of the Society, but they felt they could not undertake more than a half million dollars. When the matter was presented to some of our business men, they instantly replied that in this million-dollar age we should undertake a full, rounded business proposition, and go out for at least a million dollars for God. It was after much prayer that this slogan was decided upon and a team of missionaries, representing the various fields in which the Foreign Christian Missionary Society was engaged, raised this money.

When the million dollars was in sight, Mr. W. F. Holt of Redlands, California, at a banquet at Pomona, proposed to be one of a hundred men who would give $10,000 in a period of ten years, thus raising a second million for the work abroad. Mrs. M. E. Harlan and Grant K. Lewis advised that the American Christian Missionary Society, the Christian Woman's Board of Missions, and the Foreign Christian Missionary Society should join in raising this second million, and that it be divided equally among these societies. This was decided upon.

In a prayer meeting at the Louisville Convention, in 1912, Mrs. Harlan proposed again that instead of raising one, we should raise two millions. At this same meeting someone, in a prayer, mentioned the goal of a thousand workers, which has really made possible all that followed. A few months later Mrs. Harlan was taken ill, and at the very hour of her going she said, "If I cannot help the Men and Millions Movement from this side, I will be helping from the other side."

It was decided to admit the Board of Min-

isterial Relief on a basis of 10 per cent of the whole amount, or $200,000. Later it was agreed to increase the amount to be raised to two and one-half millions, giving $200,000 to the National Benevolent Association, $200,000 to the Board of Church Extension, and $100,000 to the work in Europe.

Mr. R. A. Long went to the Toronto Convention with his mind made up to give $150,000 to the Movement. After a conference with A. E. Cory, in which he stated his feeling regarding the colleges' needs, Mr. Cory spent the night wrestling with the question as to whether Mr. Long should be asked for a million dollars. After the great Sunday morning prayer meeting, led by Mr. Long, Mr. Cory went to him and told him that he hesitated to mention what was on his heart. He told Mr. Long he did not know what he was worth, and Mr. Long interrupted him by saying, "I'll not tell you what I'm worth, but I'll tell you how much I owe; I owe a million dollars." Mr. Cory said to him, "You ought to give a million. Any man who can borrow a large sum for himself, ought to borrow for God." Mr. Long later offered to give a million dollars on condition that the brotherhood should raise $5,300,000, making a total of $6,300,000, two million and a half to go to missions and benevolences, three million and a half for the cause of education, and $300,000 to cover any possible shrinkage.

The Life Aims

Throughout the Campaign, the call for a thousand workers to be carefully selected and thoroughly trained was kept foremost. In every set-up meeting and in every church where it was possible, the Life Call was given chief emphasis. In every church visited a special Life Meeting was held with the young people of high school and college age. In this meeting the calls of the various fields were clearly set forth to the young people present, and they were asked to subscribe to the following declaration:

MY DECLARATION

Believing that I should accept as my life calling that form of Christian service which will enable me most effectively to advance the Kingdom of God, I gladly make this declaration of my purpose:

"(1) To examine the world field with reference to opportunities for life investment.

"(2) To study my own abilities prayerfully and in view of the world's need that I may learn the plan of God for my life.

"(3) And to secure as adequate preparation as possible in a Christian college for my life work."

At the same time it was explained that no one was expected to definitely volunteer for missionary service until at least half way through college and when sure of his or her own purpose and commitment.

The interest in these meetings everywhere was intense, and 8,412 young people signed the cards. Large numbers of these young people have since entered our colleges and some are actually in the service. In each of the colleges a full day was given to the Life Meeting and conferences were held with individual students and groups. Two hundred and fourteen of these students signed Volunteer Cards.

The signers of the Life Cards were divided among the states as follows: California, 500; District of Columbia, 83; Idaho, 73; Illinois, 736; Indiana, 669; Iowa, 282; Kansas, 228; Kentucky, 499; Michigan, 183; Missouri, 1,055; Maryland, 38; Nebraska, 605; New York, 164; North Carolina, 308; Ohio, 637; Oklahoma, 648; Oregon, 68; Pennsylvania, 502; South Carolina, 13; Tennessee, 540; Virginia, 175; Washington, 322; West Virginia, 72; Miscellaneous (different states), 12; the grand total of which is 8,412.

The pressing of the Life Call was interrupted by the War Emergency, but is now being resumed with constant insistence and thorough-going promotion. A committee has been appointed by the Administrative Committee of the International Convention for this purpose and its work, both in encouraging and counseling those who have signed the Life Cards, and in securing further signatures and getting from those and others a definite commitment to an enlistment in the missionary service, is a present task of utmost importance. This committee should also deal with the larger question of recruiting to our ministry the brightest and best of our young men, for no more important problem is before our brotherhood today.

The Every Member Canvass

The campaign had not progressed very far before it was realized that the accomplishment of the financial goal and the enlargement of the work in all fields as proposed, would require a vast increase in regular contributions for the support of this enlarged work. It was also realized that while only a very few members of the churches could make subscriptions of $500 or more, practically the entire active membership was deeply interested in the success of the Movement and should be given an opportunity for fellowship in the accomplishment of its main purpose. So the promotion of the Every Member Canvass was introduced as a necessary feature of the Movement, both for the successful prosecution of the work on the fields and for the complete development of our churches at home. In every church visited there was presented as one of the three aims, the enlistment of every member of every church in weekly giving, both for the support of the local church and for the general enterprises of the Kingdom at home and abroad.

In addition to the public meeting, whenever it was possible, a conference was held with the official board of the congregation visited, in which the purpose and methods of the Every Member Canvass, as developed through years of successful experience, were fully presented, discussed and generally adopted. Up to that time but few of our congregations had put on the Every Member Canvass, and their example and experience were standardized and capitalized for the entire brotherhood, with results which have been increasingly gratifying in every respect.

Growing out of the Movement's successful introduction of the Every Member Canvass, the formation and promotion of the joint budget for missions, benevolences and education was committed to the Men and Millions Movement for its promotion by the International Convention.

With these three great aims; namely, one thousand workers for the home and foreign fields; the Every Member Canvass and an adequate budget in every church; $6,300,000 for missions, benevolences and education—the Movement was organized. For the sake of convenience the Movement was incorporated under the laws of the state of Ohio. It was carried on under the direction of an Executive Committee, the members of which were appointed annually by the organizations cooperating in the Movement. The personnel of the Executive Committee during the entire life of the Movement was practically as follows: A. McLean, Foreign Christian Missionary Society, Chairman; A. E. Cory and R. H. Miller, Men and Millions Movement, Secretaries; Grant K. Lewis, American Christian Missionary Society, Treasurer; Mrs. Anna R. Atwater, Christian Woman's Board of Missions; W. R. Warren, Board of Ministerial Relief; J. H. Mohorter, National Benevolent Association; George W. Muckley, Board of Church Extension; Miner Lee Bates, Board of Education; and R. H. Crossfield, Board of Education.

The educational allotment of the Movement was made by a Business Men's Commission, the appointment of which was authorized at the Toronto Convention in the educational session. The personnel of this Business Men's Commission was as follows: Frederick A. Henry of Cleveland, Ohio; R. A. Long of Kansas City, Missouri; J. N. Haymaker of Wichita, Kansas; R. H. Stockton of St. Louis, Missouri; W. Hume Logan of Louisville, Kentucky; W. G. Irwin of Columbus, Indiana; M. M. Cochran of Uniontown, Pennsylvania; and W. F. Holt of Redlands, California. Frederick A. Henry is chairman of the Commission. On account of pressure of business, Mr. Stockton withdrew from the Commission.

This Commission, appointed by the Convention, has cooperated with the Executive Committee of the Men and Millions Movement from the beginning. All of the allotments to colleges were made by this Commission. None of them were made by the Executive Committee. The original allotments to missions and benevolence were reached by mutual agreement of the various participating organizations. The sums to education were decided upon wholly by the Business Men's Commission. The original allotments to all interests were as follows:

Assignment of $6,300,000

FOR MISSIONS AND BENEVOLENCE

American Christian Missionary Society	$600,000
Foreign Christian Missionary Society	600,000
Christian Woman's Board of Missions	600,000
Board of Church Extension	200,000
Board of Ministerial Relief	200,000
National Benevolent Association	200,000
Commission on Foreign Relations	100,000
	$2,500,000

FOR EDUCATION

Drake University	$400,000
Texas Christian University	350,000
Transylvania University	350,000
Bethany College	300,000
Butler College	300,000
Hiram College	300,000
Eureka College	275,000
Phillips University	275,000
Cotner University	225,000
Christian Univ. (Canton, Mo.)	225,000
College of Missions	150,000*
	$3,150,000

Milligan College	$ 50,000
Virginia Christian College	35,000
William Woods College	30,000
Christian College (Columbia)	30,000
Keuka College	25,000
Phillips Bible Institute	20,000
Missouri Christian College (Camden Pt.)	10,000
	$ 200,000

Unassigned	300,000
Assignments to other schools will be made later.	
American Temperance Board	*50,000
Balance to possible shrinkage	100,000
Grand Total	$6,300,000

*Out of the $300,000 assigned to cover possible shrinkage in the collection of pledges.

The final assignments to education, as well as the original assignments, with the understanding as to how this money should be distributed, has been widely published, and every one making a pledge understood the basis of distribution. The distribution to the Societies has never changed. The final distribution to education is as follows:

For Education

Drake University	$400,000	
Texas Christian University	350,000	
Transylvania College	350,000	
Bethany College	300,000	
Butler College	300,000	
Hiram College	300,000	
Eureka College	275,000	
Phillips University	275,000	
Cotner University	225,000	
Christian Univ. (Canton, Mo.)	225,000	
College of Missions	150,000	
		$3,150,000
Milligan College	50,000	
Atlantic Christian College	50,000	
Virginia Christian College	50,000	
Spokane University	50,000	
Eugene Bible College	50,000	
Southern California Proposed Col.	50,000	
William Woods College	30,000	
Christian College, Columbia, Mo.	30,000	
Carr-Burdette-Carlton College	25,000	
Phillips Bible Institute	20,000	
Midway, Kentucky	15,000	
Missouri Christian College, Camden Point	10,000	
Midland College—Assigned Gifts		
		$430,000
Balance to possible shrinkage		125,000

The Movement has never been a separate organization or society. It has been in effect the several organizations cooperating. It has sought to bring about unity of action among all of the great interests of the Disciples of Christ. It has had as its chief motto, "The Whole Church Lifting the Whole Task." The regular campaigns of the Movement have been conducted in the following states: California, District of Columbia, Delaware, Idaho, Illinois, Indiana, Iowa, Kansas, Kentucky, Maryland, Michigan, Missouri, Montana, Nebraska, New York, North Carolina, Ohio, Oklahoma, Oregon, Pennsylvania, South Carolina, Tennessee, Texas, Virginia, Washington, and West Virginia. It has gone to approximately two thousand six hundred and seventy churches in those states on the regular campaign. In a great number of these churches no one pledged. It was known when the teams visited these churches that there would be no one in them who could pledge, but the teams desired to go in and do their work in order that the vision of the whole task might come to as many as possible.

The people who have given the regular pledges number two thousand three hundred and forty-two.

Too much emphasis cannot be given to the fact that primarily and constantly the Men and Millions Movement has been an educational enterprise rather than a money raising campaign. The restriction of gifts to sums of $500 and more in the regular campaign lifted the standards of giving beyond all previous conceptions among our people. A study of the Year Books as to the regular incomes of our Societies during the periods of the years of the Movement shows the reflex influence of the Men and Millions Movement on the regular receipts of the societies. It is the belief of a great many friends of the Movement that if it had not raised a dollar in separate gifts, the educational feature alone would have justified the expenditure.

The chief method used by the Men and Millions Movement has been the sending out of teams into various localities. A great host of people have served on these teams. Among these are: Mrs. Anna R. Atwater, W. B. Alexander, Mrs. G. M. Anderson, Norman Brighton, Miner Lee Bates, John H. Booth, Dr. Arthur Braden, F. W. Burnham, H. M. Bell, F. D. Butchart, E. M. Bowman, T. E. Cramblet, R. H. Crossfield, S. J. Corey, Mrs. Effie L. Cunningham, Jesse C. Caldwell, Royal J. Dye, H. J. Derthick, R. A. Doan, G. D. Edwards, W. E. Gordon, J. R. Golden, J. T. T. Hundley, F. E. Hagin, A. D. Harmon, R. M. Hopkins, C. P. Hedges, Thos. C. Howe, W. H. Hanna, Josephus Hopwood, Andrew F. Hensey, Dr. W. M. Hardy, H. C. Hurd, S. G. Inman, Miss Elma Irelan, Dr. L. F. Jaggard, Mrs. Esther T. Johnson, Miss Mary Kelly, F. D. Kershner, Grant K. Lewis, W. N. Lemmon, Mrs. O. W. Lawrence, Mrs. R. S. Latshaw, M. B. Madden, W. G. Menzies, G. W. Muckley, J. H. Mohorter, A. M. Meldrum, Dr. Mary McGavran, A. McLean, I. N. McCash, D. C. McCallum, Ray Manley, E. R. Moon, Clarence McCall, John McGavran, F. O. Norton, Wm. Oeschger, Dr. E. I. Osgood, H. O. Pritchard, Dr. C. L. Pickett, Miss Edith Parker, Alexander Paul, C. T. Paul, C. M. Rodefer, David Rioch, F. M. Rains, T. T. Roberts, Emory Ross, Louis D. Riddell, H. P. Shaw, E. C. Sanderson, Jos. A. Serena, J. K. Shellenberger, Raymond A. Smith, Mrs. Josephine M. Stearns, L. E. Sellers, R. L. Thorp, Miss Daisy June Trout, E. M. Todd, David Teachout, C. E. Underwood, Keith Vawter, E. M. Waits, W. R. Warren, Clifford Weaver, Bert Wilson, Leslie Wolfe, John H. Wood, C. M. Yocum, D. O. Cunningham, Dr. W. A. Frymire, Herbert Smith, Miss Edna Dale, and a host of local pastors, state secretaries of the Christian Woman's Board of Missions and State Societies, and others whose names we do not mention, but to whom we owe a great debt of gratitude.

The standard method was for a team of fifteen or twenty men and women to open the campaign in each state with a set-up meeting at a central point, to which were invited ministers and other representatives of all churches in the territory covered. In these set-up meetings there were just two services. In the morning the needs of the various fields and departments of the work were set forth. In the afternoon the methods of the Movement were explained, and at the luncheon between the two services statements of one minute each were made on what the expenditure of money would accomplish in the various fields and institutions. After the set-up meeting, teams of four or five members each visited the leading churches of the territory to present the three-fold aim of the Movement and to make a personal canvass. No public appeals were made for money and no gifts were accepted in any meeting.

Value to the Local Church

Occasionally during the progress of the Movement the team was asked not to visit some particular congregation because of some local task like the erection of a building or the payment of a debt that the minister or the official board or both felt would be jeopardized by the presentation of the world-wide call. Of course, such requests were scrupulously respected. However, the results in other congregations similarly situated, which were visited by the team, proved that without exception unmixed blessings came to all the churches visited, not only in the enlargement of their horizon and the development of their spiritual life, but in the strengthening of the local work. As the team presented the world situation, the local church was found by its own members to be an integral part of the Kingdom of God and so far more worth while than if it had no relations outside its own community. Again, the larger giving to which the members were called by the Movement gave them a new standard of justice and liberality for the local work. Building and other enterprises that had seemed impossible, and so had been postponed from year to year, were taken up and carried through to success, after the church came into the fellowship of the Men and Millions Movement.

The War Emergency Drive

When the Movement was well started on its last year, in the early fall of 1917, it became manifest that the Great War was throwing unprecedented burdens upon all the institutions and organizations of the Disciples of Christ, as well as on other religious bodies, and that these could not be met either by the regular offerings of the churches on a pre-war basis or by slowly maturing five-year subscriptions of the Men and Millions Movement. Debts and deficits of colleges, missionary societies and benevolent institutions were piling up at such an alarming rate and the calls for renewed and redoubled, rather than reduced activity, were so insistent that a special effort to meet the extraordinary situation became imperative. This was agreed upon in the convention at Kansas City and the Emergency Drive was made in the spring of 1918. The call was both for subscriptions of five hundred dollars and more in five-year pledges, and for pledges of less than five hundred dollars and more than five dollars to be paid on or before the 4th of July, 1918. This call went forth not only to the churches that had been visited by the teams, but to all the congregations of the brotherhood. The appeal was presented to representatives of thirty-two states in seventeen state and sectional meetings, to which the ministers and other representatives of churches in contiguous territory were called. The states reached and conferences held, were as follows: Philadelphia Conference for Pennsylvania (East), New York (East), Massachusetts, Maine, Connecticut, Rhode Island, Delaware, Maryland, District of Columbia, New Jersey; Pittsburgh Conference for Pennsylvania (West), New York (West), West Virginia; Columbus Conference for Ohio; Indianapolis Conference for Indiana; Decatur Conference for Illinois; Mexico Conference for Missouri; Des Moines Conference for Iowa, Minnesota, South Dakota; Lincoln Conference for Nebraska, North Dakota; Denver Conference for Colorado, New Mexico, Wyoming; Topeka Conference for Kansas; Oklahoma City Conference for Oklahoma; Ft. Worth Conference for Texas; Little Rock Conference for Arkansas; Nashville Conference for Tennessee; Louisville Conference for Kentucky; Richmond Conference for North Carolina, South Carolina, Virginia; Owosso Conference for Michigan; Los Angeles and

Berkeley Conference for California; Portland Conference for Oregon; Seattle and Spokane Conferences for Washington.

The travel of the ministers in the districts was paid to these gatherings.

The response was one of the most remarkable demonstrations that up to that time had ever been witnessed in any church. Subscriptions were made to the amount of $2,049,668.50, divided between long and short term pledges, and the life of the work which had been endangered was saved, while at the same time the way was opened for prosecution of that work on a larger scale in the future. More than four thousand churches responded. The previous campaigns of the Men and Millions Movement had convinced all who had participated in them that never again can the work of the various missionary, benevolent and educational interests, be promoted separately. The Emergency Drive showed that the most effective way of reaching the people was not through the visits of outside men and women to the churches, but through the ministers and the local churches themselves. Never in the history of the Church was the place and power of the pastor so clearly demonstrated. The credit of the Emergency Drive is largely due to the pastors.

County and State Organizations

While the chief dependence in the Emergency Drive was placed upon local workers, these set about their tasks under the advice and direction of county committees, composed in each case of two men and two women, and the county committees in turn looked for counsel and suggestion to state committees which centered regularly in the office of the state missionary societies. Brief as was the time for the working of such a vast organization, the earnestness and wisdom of the state, county and congregational leaders were such that the articulation of the system was wonderfully complete from the first. It not only carried through successfully the Emergency Drive, but with slight individual modifications it raised the United Budget and carried on the general promotional work of the brotherhood, distributing literature, organizing the Every Member Canvass, and securing more general cooperation in the advancement of the Kingdom than was ever before dreamed of as possible among our people.

The Total Pledges of the Men and Millions Movement from All Sources

Regular Pledges and Pledges Direct to Institutions

State	Regular Pledges
Alabama	$ 1,000.00
Arizona	------
Arkansas	------
California	480,910.50
Colorado	100,500.00
Connecticut	------
Delaware	------
District of Columbia	6,500.00
Florida	500.00
Georgia	9,200.00
Idaho	2,000.00
Illinois	377,850.90
Indiana	176,660.00
Iowa	177,807.77
Kansas	57,261.00
Kentucky	155,875.00
Louisiana	------
Maine	------
Maryland	7,500.00
Massachusetts	1,000.00
Michigan	67,300.00
Minnesota	520.00
Mississippi	500.00
Missouri	1,560,727.70
Montana	200.00
Nevada	------
New Hampshire	------
Nebraska	131,370.00
New Jersey	------
New Mexico	------
New York	305,717.45
North Carolina	56,000.00
North Dakota	------
Ohio	414,817.50
Oklahoma	97,068.75
Oregon	61,000.00
Pennsylvania	183,625.00
South Carolina	3,500.00
South Dakota	------
Tennessee	59,800.00
Texas	419,493.46
Utah	------
Vermont	------
Virginia	87,950.00
Washington	35,000.00
West Virginia	1,000.00
Wisconsin	------
Wyoming	------
Canada	4,000.00
Cuba	800.00
Japan	536.43
England	6,551.75
Miscellaneous	4,611.74
Total	$5,056,654.95

Long-Time Emergency Pledges By States

State	Amount Pledged
Alabama	$ 2,000.00
Arizona	------
Arkansas	6,200.00
California	44,425.00
Canada	------
Colorado	5,750.00
Connecticut	------
Delaware	------
District of Columbia	------
Florida	1,500.00
Georgia	2,475.00
Idaho	------
Illinois	36,295.00
Indiana	75,575.00
Iowa	11,360.00
Kansas	19,570.00
Kentucky	21,450.00
Louisiana	9,430.00
Maine	------
Maryland	------
Massachusetts	------
Michigan	3,100.00
Minnesota	3,000.00
Mississippi	500.00
Missouri	47,560.00
Montana	500.00
Nebraska	22,500.00
New Hampshire	------
Nevada	------
New Jersey	3,050.00
New Mexico and West Texas	500.00
New York	11,145.00
North Carolina	2,000.00
North Dakota	------
Ohio	66,602.00
Oklahoma	3,530.00
Oregon	3,153.68
Pennsylvania	11,000.00
Rhode Island	------
South Carolina	500.00
South Dakota	------
Tennessee	4,725.00
Texas	60,714.00
Utah	------
Vermont	------
Virginia	25,300.00
Washington	5,500.00
West Virginia	1,000.00
Wisconsin	2,000.00
Wyoming	------
Total	$ 513,909.68

Statement of Emergency Short-Time Pledges—Payments, and Balances Due

State	Amount Paid	Balance Due
Alabama	$ 2,437.01	1,020.14
Arizona	204.75	118.00
Arkansas	10,137.63	285.94
California	54,276.62	11,524.71
Canada	94.00	------
Colorado	15,425.89	3,864.26
Connecticut	170.45	------
Delaware	83.00	10.00
District of Columbia	3,979.45	477.55
Florida	2,863.60	488.96
Georgia	7,877 08	4,380.72
Idaho	1,211.65	592.95
Illinois	118,681.95	40,099.26
Indiana	105,487.65	45,716.77
Iowa	87,451.14	22,891.87
Kansas	72,225.37	24,842.19
Kentucky	75,121.80	25,765.44
Louisiana	2,244.62	5,680.68
Maine	125.00	------
Maryland	3,486.70	1,095.55
Massachusetts	498.46	88.00
Michigan	4,565.71	3,045.05
Minnesota	7,387.70	1,364.85
Mississippi	4,793.60	602.25
Missouri	134,006.76	27,015.12
Montana	1,410.00	108.00
Nebraska	44,313.62	9,225.16
Nevada	------	------
New Hampshire	2.00	------
New Jersey	1,727.26	23.74
New Mexico and West Texas	1,285.33	314.16
New York	15,654.11	1,875.05
North Carolina	14,586.07	4,522.35
North Dakota	10.00	------
Ohio	183,394.02	7,402.96
Oklahoma	30,999.42	18,146.35
Oregon	8,769.29	9,185.75
Pennsylvania	31,087.99	7,523.31
Rhode Island	------	------
South Carolina	1,371.50	975.50
South Dakota	4,014.25	127.27
Tennessee	16,760.89	5,967.11
Texas	62,127.11	12,582.07
Utah	249.00	53.00
Vermont	150.00	------
Virginia	42,689.66	24,912.60
Washington	14,125.35	3,780.66
West Virginia	11,529.21	4,301.03
Wisconsin	1,003.25	629.75
Wyoming	55.00	------
Total	$1,202,151.92	$332,626.08

Total of Pledges of All Kinds By States

State	Amount
Alabama	$ 6,457.15
Arizona	322.75
Arkansas	16,623.57
California	591,136.83
Colorado	125,540.15
Connecticut	170.45
Delaware	93.00
District of Columbia	10,957.00
Florida	5,352.56
Georgia	23,932.80
Idaho	3,804.60
Illinois	572,927.11
Indiana	403,439.42
Iowa	299,510.78
Kansas	173,898.56
Kentucky	278,212.24
Louisiana	17,355.30
Maine	125.00
Maryland	12,082.25
Massachusetts	1,586.46
Michigan	78,010.76
Minnesota	12,272.55
Mississippi	6,395.85
Missouri	1,769,309.58
Montana	2,218.00
Nebraska	207,408.78
Nevada	------
New Hampshire	2.00
New Jersey	4,801.00
New Mexico and West Texas	2,099.49
New York	334,391.61
North Carolina	77,108.42
North Dakota	10.00
Ohio	672,216.48
Oklahoma	149,744.52
Oregon	82,108.72
Pennsylvania	233,236.30
Rhode Island	------
South Carolina	6,347.00
South Dakota	4,141.52
Tennessee	87,253.00
Texas	554,916.64
Utah	302.00
Vermont	150.00
Virginia	180,852.26
Washington	58,406.01
West Virginia	17,830.24
Wisconsin	3,633.00
Wyoming	55.00
Canada	4,094.00
Cuba	800.00
Japan	536.43
England	6,551.75
Miscellaneous	4,611.74
Total	$7,105,342.63

Recapitulation of Pledges

Regular pledges and direct payments	$5,056,654.95
Long-time Emergency Pledges	513,909.68
Short-time Emergency—paid	1,202,151.92
Short-time Emergency—balance due	332,626.08
Total pledges of the Men and Millions Movement	$7,105,342.63

Designation

When the Men and Millions Movement was started and the allotment was made by mutual agreement with the societies and at the designation of the Business Men's Commission to the colleges, it was agreed that the principle of designation should be permitted, but that any sum designated to any institution would be charged against its share and the other institutions should receive from undesignated funds the total which was allotted to them.

The principle of designation has been widely used. In the five-year pledges, both Regular and Emergency, and any sent direct

to the institutions, there is designated $2,257,719. In the short-time pledges there is a total of $246,000, making a grand total of $2,503,719.

In the Emergency Drive a different principle of designation was allowed. A person or church could designate over and above the allotment of any institution or they could make a negative designation, saying that no part of their money should go to any particular institution they might designate. Of these negative designations, by which certain colleges and institutions have been designated adversely, there has been a total of $93,225.47. No part of that money will go to the institutions mentioned, nor will there be any leveling-up of their proportion from any other money.

Cancellation

The Movement has taken the attitude from the beginning that the only possible basis for cancelling a pledge was a change in financial condition. While some requests have been received to cancel pledges, the Movement has felt from the beginning that these cancellations if requested for any other reason than the inability to pay, could not be respected, as the obligations were made in good faith under the terms published by the Movement from the beginning, in which terms there has been no change. In the report that has been given, all pledges are included except those that have been released because of the inability to pay.

The Claims Committee

The payment of the sums pledged and the sums realized by the various institutions because of the Men and Millions Movement, have not all been paid directly through the treasury of the Movement. Friends of some of the institutions desired to pay their money direct. It has been no small task, considering the original number of thirty-two institutions in the Men and Millions Movement, and later with the state societies added, to give a report which shows all of the sums that have been paid and that should be credited to the Movement.

All sums paid direct to the institutions that the Claims Committee has had time to go over and that are not in dispute, are included in the present report. Two large sums that do not seem to the institutions concerned to come under the rules of the Movement have been omitted from this report, as well as the payments to those institutions whose books the Claims Committee has not had time to review. The auditor states that he is convinced that there is a considerable sum of money that should be charged as sums receivable which will be included in a later report. This report contains sums which the institutions concerned and the Claims Committee are fully agreed upon should be chargeable.

The Claims Committee, composed of Mr. E. M. Bowman of Chicago, Mr. Myers Y. Cooper of Cincinnati, Mr. H. P. Shaw when he was treasurer of the Movement, and later Mr. John W. Allen, deserve credit for the great amount of time, for the patience and courtesy, and for the unselfish service they have rendered.

Annuities and Bequests

The Men and Millions Movement did solicit annuities and bequests, but in the course of the canvass, it developed that there were a number of people who wanted to administer their estates during their lifetime by either turning over their property, reserving a life interest, or by will. Some of the largest of these bequests have already come in in cash, and others are being settled at present or will be turned over in actual stock. The total sum of such pledges is $737,650.

There were also some aged people who wanted to have a part in the Men and Millions Movement. After giving directly to the Movement as far as they were able, they wanted in addition to give sums on the annuity plan, that would be counted in the total of the Movement. The total of such sums is $156,000. These annuities have been accepted by the societies and organizations as a part of the total sum which was assigned to them.

Blessings to the Institutions

Nothing needs to be said of what the Men and Millions Movement has meant to those institutions that participated in it. As we are finishing this report, a letter comes unsolicited from the trustees of Eureka College which is typical of many expressions we have received.

The Interchurch World Movement

One of the greatest results of the Men and Millions Movement is the remarkable movement among the denominations, which has grown out of the example set by the daring and the courage of this Movement. Mr. W. E. Doughty, one of the associate secretaries of the Interchurch World Movement, speaking of the forces that have led to the growth of the Interchurch World Movement, refers as the third force to the special movements like the Men and Millions Movement, as follows:

"The third measurement is in the extraordinary denominational movements which in just recent years we have seen carried through. We begin with that pioneer movement, the Men and Millions Movement, which grew out of a great passion of prayer in China. One of the first documents I saw, had in it this sentence: 'If this movement could succeed without prayer it would be a calamity.' I think it would wreck the church to raise hundreds of millions of dollars without giving the church in compensation for the money an adequate spiritual return for the money."

H. O. PRITCHARD, President — L. O. LEHMAN, Business Manager — T. J. McGUIRE, President Board of Trustees

EUREKA COLLEGE
EUREKA, ILLINOIS
OFFICE OF THE BUSINESS MANAGER

COPY
REFERRED TO
J. W. A.

July 15, 1919.

Men & Millions Movement,
22 West Fourth St.,
Cincinnati, Ohio.

Gentlemen:-

The Trustees of Eureka College scarcely appreciated until their recent Annual meeting just how much the Men & Millions Movement has meant to them, especially the Emergency Drive. It is no exaggeration to say that the life of Eureka College has been saved by this special effort. If we had not received the funds which came to us from the Emergency Drive, we would have been burdened today with an indebtedness which would have choked out the very life of the institution. The Trustees felt this so keenly that they by special resolution expressed their gratitude to and their appreciation of the work of the Men & Million Movement, especially in providing these ready funds for current expenses.

We take great pleasure, therefore, as representatives of the Trustees of Eureka College and in compliance with their request to express to you officially the thanks and gratitude of Eureka College. With very best wishes to all of those who have aided in this movement, we are,

Sincerely yours,
T. J. McGuire
Chairman Board of Trustees.
L. O. Lehman
Secy. Board of Trustees.

LOL:AM

RECEIVED
JUL 17 1919
Receipt No. ____
Am't Enclosed ____

With all of Protestantism proposing to cooperate in a great movement, we can thank God that we were led as a people to show the basis of cooperation among ourselves, which has led the way to such a great movement as the Interchurch World Movement.

Change in Officials

For the greater part of the Movement, Mr. Grant K. Lewis served as treasurer. Then for a period of seven months, Mr. H. P. Shaw acted in that capacity and now Mr. J. W. Allen of Muncie, Indiana, is the treasurer of the movement. All of these men have shown the greatest faithfulness. Mr. R. H. Miller served for four years as secretary of the Movement and resigned last November. Mr. Henry G. Bowden has been chosen associate secretary, in charge of the Department of Collection. He has associated with him, several men who are following up the collection end of the Men and Millions Movement. The task before us is to collect the pledges that have been made. The success of the Movement depends upon our ability to collect the total sum.

Finishing the Job

The work of soliciting cash offerings and pledges is finished. But that is only a part, and not the major part, of the task in hand. The pledges must be collected as they fall due, and that will be the special duty of the officers of the Movement from this time forward until the last pledge is paid. The men and women who have assumed obligations will be reminded in advance of the date when their pledges will mature, and they will be asked to remit promptly. If they will do this, the cooperating organizations will be in a position to maintain and to enlarge their work, and God will be glorified. It may not be amiss to remind ourselves of a somewhat similar situation in Corinth two thousand years ago. There were those who assumed a definite obligation in response to a fervent apostolic appeal, and then the apostolic exhortation was this: "Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also of that which you have." In plain English, this was a call to pay what they had pledged. It was to the same persons that the apostle wrote: "Every man according as he purposeth in his heart, so let him give; not grudingly, or of necessity, for God loveth a cheerful giver."

The Auditor's Report

Cincinnati, July 24, 1919.

To the Board of Trustees,
The Men and Millions Movement,
Cincinnati, Ohio.

Sirs—In accordance with your instructions we have made an examination of the books and accounts of the Men and Millions Movement for the period July 1, 1913, to March 31, 1919, and submit herewith the following:

SCHEDULE "A"—Statement of receipts for period ended March 31, 1919.

SCHEDULE "B"—Statement of expenditures for period ended March 31, 1919.

SCHEDULE "C"—Distribution as to colleges and societies for period ended March 31, 1919.

SCHEDULE "D"—Distribution as to state boards for period ended March 31, 1919.

SCHEDULE "E"—Condensed statement of receipts and disbursements showing balance on hand and condition of funds at March 31, 1919.

The unexpended balance at March 31, 1919, was as follows:

Cash in Bank	$ 53,576.11
Bonds	23,150.00
Stocks	1,000.00
Coupons, War Savings Stamps, Etc.	2,616.82
Notes Receivable	2,000.00
Advances—Colleges and Societies	26,900.00
Advances—Budget and Traveling Expenses	66,001.90
Advances—World Call	11,556.69
Cash Funds	5,010.98
Total	$191,812.50
Represented by Credits:	
Regular Fund	$ 59,007.42
Emergency Fund	124,801.66
Designations and States Balances Unpaid	8,003.42
Total	$191,812.50

Receipts, as shown by the records, have been properly entered and accounted for and disbursements have been checked and are represented by canceled checks, receipted bills and reports on file.

Cash in bank has been reconciled and found correct.

Direct payments represent items as reported by the various institutions which have been principally verified by the Claims Committee of the Men and Millions Movement.

The schedules as submitted, in our opinion, correctly show the receipts and disbursements for the period ended and the condition of the various funds at March 31, 1919.

Respectfully submitted,
GUY H. KENNEDY & Co.,
Certified Public Accountants.

STATEMENT OF RECEIPTS

Schedule "A."

Period July 1, 1913 to March 31, 1919

Subscriptions—Regular Fund	$ 561,141.92
Subscriptions—Emergency Fund	$995,986.40
Designations—Regular Fund	180,531.75
Designations—Emergency Fund	105,374.21
Direct Payments—Regular Fund	882,029.86
Direct Payments—Emergency Fund	37,119.91
Total receipts to March 31, 1919	$2,762,184.05

STATEMENT OF EXPENDITURES

Schedule "B."

Period July 1, 1913 to March 31, 1919

Campaign Expenses:		
Hotel and Meals	$ 63,442.25	
*Team Salaries	52,689.59	
Travel	49,722.06	
Conferences	47,501.73	
States	6,875.84	
Stenographic Fees, Etc.	5,260.78	
Telephone and Telegraph	3,062.23	
Total Campaign Expenses		$228,554.48
General Expenses:		
Executive Salaries	$ 46,507.99	
Office Salaries	28,070.85	
Stationery, Printing and Advertising	47,636.01	
Office Supplies	6,237.36	
Office Furniture	1,301.41	
Office Rent	3,723.00	
Committee Meetings	1,547.37	
Postage	7,854.83	
Telephone and Telegraph	4,464.73	
Collection Department—Salaries and Expenses	483.14	
Miscellaneous	3,107.89	
Total General Expenses		$150,934.58
**Total Expenses		$379,489.06
Less Interest on Bank Balance, Bond Coupons, Etc.		4,758.09
		$374,730.97
Regular Fund Expenditure	$249,921.81	
Emergency Fund Expenditure	124,809.16	
		$374,730.97

*The salaries of all secretaries, college presidents, missionaries and others who served on the team were paid by the Men and Millions Movement for services rendered.

**Subscriptions amounting to $182,477.98 were designated for expenses.

DISTRIBUTION TO COLLEGES AND SOCIETIES INCLUDING DESIGNATIONS AND PAYMENTS DIRECT

Schedule "C."

Period July 1, 1913 to March 31, 1919

	Total	Regular	Emergency	Advances
*Angola Bible Institute	$ 50.00	------	50.00	------
American Christian Missionary Society	125,790.23	52,797.46	72,992.77	------
Atlantic Christian College	17,591.96	11,226.73	5,298.56	1,066.67
Bethany College	139,754.86	104,093.30	35,661.56	------
Butler College	53,419.50	16,994.68	36,424.82	------
Board of Church Extension	61,084.60	36,384.67	24,699.93	------
Board of Ministerial Relief	60,125.87	35,672.35	24,453.32	------
*Bible College of Missouri	7,395.27	5,040.00	2,355.27	------
*Board of Education	435.90	------	435.90	------
*Bohemian Mission	2,000.00	2,000.00	------	------
Cotner University	52,130.03	25,051.25	27,078.78	------
College of Missions	21,188.36	6,741.72	14,446.64	------
Christian Woman's Board of Missions	172,676.36	97,706.40	74,969.96	------
Commission on Foreign Relations	13,535.94	4,350.28	9,185.66	------
Christian College, Columbia, Mo.	7,973.61	3,457.63	4,515.98	------
Carr-Burdette-Carlton College	4,045.75	1,005.47	3,040.28	------
*Christian Missionary Society, Chicago	3,947.49	------	3,947.49	------
Culver-Stockton	63,617.19	38,293.10	25,324.09	------
*Christian Woman's Benevolent Association	402.00	------	402.00	------
*Christian Unity, Association for Promotion of	21.89	------	21.89	------
Drake University	175,529.21	113,235.43	43,960.45	18,333.33
*Disciples Divinity House	2,230.27	1,865.27	365.00	------
*Drury College	2,504.00	282.82	2,221.18	------
Eugene Bible College	2,506.22	350.00	2,156.22	------
Eureka College	117,126.57	81,684.11	35,442.46	------
Foreign Christian Missionary Society	265,057.88	186,173.28	78,884.60	------
Hiram College	110,264.58	73,472.50	36,792.08	------
*Indiana School of Religion	12,906.44	3,074.12	9,832.32	------
*International Bible College	103.75	28.75	75.00	------
*Johnson Bible College	10,797.49	1,556.50	9,240.99	------
Kentucky Female Orphan College	4,832.11	2,489.54	2,342.57	------
Milligan College	19,864.40	12,038.85	7,825.55	------
Missouri Christian College	8,867.89	1,008.48	7,859.41	------
*Midland College	18,280.50	17,680.50	600.00	------
National Benevolent Association	101,109.09	60,764.20	40,344.89	------
*Purdue Student Pastors Fund	242.50	------	242.50	------
Phillips Bible Institute	113.28	63.28	50.00	------
Phillips University	130,448.12	96,675.84	33,772.28	------
Spokane University	13,572.79	5,830.54	7,742.25	------
Southeastern College	7,671.03	171.03	------	7,500.00
*Southern Christian Orphans' Home	100.00	------	100.00	------
Texas Christian University	145,695.88	105,809.05	39,886.83	------
Transylvania University	64,446.67	25,162.78	39,283.89	------
Temperance Board	9,326.14	3,355.73	5,970.41	------
Virginia Christian College	73,413.52	70,210.50	3,203.02	------
*Widows' and Orphans' Home, Louisville, Ky.	162.00	100.00	62.00	------
William Woods College	17,747.32	9,147.32	8,600.00	------
	$2,122,006.08	$1,313,045.46	$782,060.62	$26,900.00

*Designated moneys only

DISTRIBUTION TO STATE BOARDS INCLUDING DESIGNATIONS AND PAYMENTS DIRECT

Schedule "D."

Period July 1, 1913 to March 31, 1919

	Total	Regular	Emergency
Alabama Christian Missionary Society	$ 234.18	----	234.18
Arizona Christian Missionary Society	19.75	----	19.75
Arkansas Christian Missionary Society	1,072.01	----	1,072.01
California, South, Christian Missionary Society	2,835.32	----	2,835.32
*California, North, Christian Missionary Society	9,631.05	20.00	9,611.05
Colorado Christian Missionary Society	1,326.68	----	1,326.68
District of Columbia Christian Missionary Society	92.64	----	92.64
Florida Christian Missionary Society	207.70	----	207.70
Georgia Christian Missionary Society	598.71	----	598.71
North Idaho Christian Missionary Society	58.76	----	58.76
South Idaho Christian Missionary Society	65.34	----	65.34
Illinois Christian Missionary Society	7,056.14	40.40	7,015.74
Indiana Christian Missionary Society	7,857.27	10.00	7,847.27
Iowa Christian Missionary Society	7,605.14	----	7,605.14
Kentucky Christian Missionary Society	6,754.05	----	6,754.05
Kansas Christian Missionary Society	5,813.89	----	5,813.89
Louisiana Christian Missionary Society	152.16	----	152.16
Massachusetts Christian Missionary Society	6.52	----	6.52
Maryland Christian Missionary Society	661.53	----	661.53
Missouri Christian Missionary Society	10,166.96	10.00	10,156.96
Michigan Christian Missionary Society	418.69	----	418.69
Minnesota Christian Missionary Society	718.14	----	718.14
Mississippi Christian Missionary Society	289.71	----	289.71
Montana Christian Missionary Society	118.56	----	118.56
Nebraska Christian Missionary Society	3,760.67	----	3,760.67
New Jersey Christian Missionary Society	21.37	----	21.37
New Mexico and West Texas Christian Missionary Society	49.58	----	49.58
New York Christian Missionary Society	1,285.80	----	1,285.80
New England States Christian Missionary Society	34.91	----	34.91
North Carolina Christian Missionary Society	1,297.81	----	1,297.81
North Dakota Christian Missionary Society	.98	----	.98
Ohio Christian Missionary Society	12,243.32	25.00	12,218.32
Oklahoma Christian Missionary Society	1,864.48	----	1,864.48
Oregon Christian Missionary Society	1,488.02	----	1,488.02
Pennsylvania, East, Christian Missionary Society	810.04	100.00	710.04
Pennsylvania, West, Christian Missionary Society	2,529.50	----	2,529.50
South Carolina Christian Missionary Society	125.03	----	125.03
South Dakota Christian Missionary Society	358.36	----	358.36
Tennessee Christian Missionary Society	1,343.00	----	1,343.00
Texas Christian Missionary Society	4,262.74	10.00	4,252.74
Vermont Christian Missionary Society	14.01	----	14.01
Virginia Christian Missionary Society	3,306.45	----	3,306.45
Washington, East, Christian Missionary Society	287.11	----	287.11
Washington, West, Christian Missionary Society	647.47	----	647.47
West Virginia Christian Missionary Society	920.14	----	920.14
Wisconsin Christian Missionary Society	122.81	----	122.81
Totals	$100,534.50	$215.40	$100,319.10

* Special, per capita contract.

CONDENSED STATEMENT OF RECEIPTS AND DISBURSEMENTS SHOWING BALANCE ON HAND AND CONDITION OF FUNDS AT MARCH 31, 1919

Schedule "E."

		Total		Regular Fund		Emergency Fund
Total receipts		$2,762,184.05		$1,623,703.53		$1,138,480.52
DISBURSEMENTS.						
Expenditures	$374,730.97		$249,921.81		$124,809.16	
Distributions to colleges and societies	2,095,106.08		1,313,045.46		782,060.62	
Distributions to state boards	100,534.50		215.40		100,319.10	
Total disbursements		$2,570,371.55		$1,563,182.67		$1,007,188.88
Balance		$191,812.50		$60,520.86		$131,291.64

ASSETS.

Cash in banks	$53,576.11	
Bonds	23,150.00	
Stocks	1,000.00	
Coupons, War Savings Stamps, etc.	2,616.82	
Notes receivable	2,000.00	
Advances—colleges and societies	26,900.00	
Advances—Budget and other expense funds	66,001.90	
Advances—World Call	11,556.69	
Cash funds	5,010.98	
Total		$ 191,812.50
Represented by—		
Regular fund	$59,007.42	
Regular designations unpaid	1,513.44	
Emergency fund	124,801.66	
Emergency designations unpaid	1,314.85	
Emergency states balances unpaid	5,175.13	
Total		$191,812.50

This report is submitted with thanksgiving to God for His guidance, blessing and protection during the long but profitable years.

A. McLEAN, Chairman Executive Com.
A. E. CORY, Secretary
R. H. MILLER, Secretary (1914-1918)
HENRY G. BOWDEN, Associate Secy.
JOHN W. ALLEN, Treasurer

Cincinnati, Ohio, August 1, 1919.

Tragic Need and Six Per Cent

AS THE year comes to the close we look forward to the receipts with expectant faith. The tragic need of so many of our veterans of the Cross compel us to unusual action. The number of those having to ask for help has been greatly increased. We cannot, we dare not deny them—saints of God grown old in the service. The increased costs have forced us to make much larger payments in many cases. The cause of the aged minister, missionary and their families demands of every church and individual the very best support. Do not let the year close without your help.

We are encouraged by the increasing number of churches coming to the White Cross basis, paying 6 per cent on the minister's salary. Many more will come to this basis of support before the year closes. At the present rate of gain it will soon be accepted as the regular thing by all the churches to give such support to this sacred cause.

Board of Ministerial Relief,
F. E. SMITH, *Secretary.*

Saving a Man

ONE day when Mr. and Mrs. Bierma were in camp and I was alone in Rath, I had the opportunity of helping to save a man's life. The story shows the helplessness of the people of India.

I was teaching one of the Bible women her lesson in Corinthians when in the road in front of the bungalow we heard a man's voice crying out as if he were in trouble. Often there are noises out there so I paid no attention to it at first. But the man kept up a continual yelling. I said to the bai: "What do you suppose is the matter?" "I don't know, Miss Sahib, but it sounds as if there was some trouble." I sent my jinrikisha man out to see what he could do to help. The yelling continued and finally I said, "I am going myself to see what is the matter." As I ran I asked the bai to call Gokal, the mali, and send him quickly.

We have some good government roads in India. The one in front of the bungalow is a *pakka* road kept up by the government. Dirt is dug up on either side and used to fill up the road. This road had recently been repaired and a ditch some four feet deep was on one side. We had had rain about a week before and the ditch had filled with water and was at this time filled with mud. There in that mud and slush was a two-wheeled cart turned over. The cart had been loaded with cow hides and when the oxen ran into the ditch and tipped the cart over, the driver had fallen into the mud and had been covered by the heavy load of hides. He hardly had breathing space for the weight of the hides pressed him into the mud.

There was a relative of the driver who had been with him in the cart, but who had gotten out some way. He was calmly trying to lift the hides, one by one, from over the man. The jinrikisha man I had sent was helping, but it was too big a task for them. It would have been a day's work for two men.

A man was standing on the bank of the lake calmly looking on. Perhaps he was of a higher caste and loathed giving help to a Chamor, for in India the tanners of leather are considered a very low caste. I did not stop to ask his caste. I told him to come quickly and help. By that time the gardener had arrived. I took hold, too, and lent my small amount of physical force to the lifting of the cart so that the man could crawl out. One leg had been pinned down by the cart. When the skins were moved and the man crawled out he was utterly exhausted. He lay down in the mud about three feet from where he had been almost buried. I gave orders for one or two of them to help him to a dry place where he could rest until the oxen had been hitched to the *gari*. I told his father-in-law to take him to the government hospital and have the doctor see if his leg was broken. The next day I learned that the man had not been seriously injured.

All the time the man was under the cart in the mud he kept calling on Allah, for he is a Mohammedan. When he crawled out he said it was by the mercy of Allah that he was saved. The moral life of the Mohammedans is little better if any than that of the Hindus and the Mohammedans; although claiming to worship the true God, they make Mohammed greater than Christ. They need the truth of the gospel as badly as the Hindus.

LULU ETHEL GARTON.

Mexico

By Mrs. Anna R. Atwater.

We had hoped before this time to announce definitely when our missionaries would be going down to the center of Mexico to take up their enlarged responsibilities, but property in which to do the work has not yet been acquired. It is possible that by the next issue of World Call we may speak a more definite word. Our missionaries are eager to be on the field. Much work there waits their coming. Schools that have been, in years past, carried on by Presbyterian and Southern Methodist missionaries have been closed for one and two years, and some even for three. We hope our teachers can meet the urgent need by the early fall when schools ought to open.

Our orphanage children, twenty-eight in number, are still at Eagle Pass, where they were brought as refugees out of Mexico in the early days of the Revolution. We have never had suitable quarters for them. The task of the missionaries in charge has been very hard because of this. We expect soon to have them fairly comfortably housed at Aguascalientes. This institution has been and will be, for the present, the only Protestant orphanage in Mexico, and it ought to be a strong institution. We can have as many girls in it as our people are willing to support.

As indicated in the May issue of World Call, we hope to have what we call a People's Institute in every city and town where we establish work. We expect this fall to get such work started at San Luis Potosi and Aguascalientes.

Mr. and Mrs. Child will stay at San Antonio. Miss Hallie Lemon will continue with them, and Miss Jane Brewer will be added to the force there. Mr. E. T. Cornelius, Mr. and Mrs. Moody Edwards, Dr. and Mrs. Ezra Lines, Misses Elma C. Irelan, Pearl Gibbons and Mary Elizabeth Fuller will begin the work in San Luis Potosi and Aguascalientes. Two splendid couples from the College of Missions, and perhaps more, will swell the number of workers in another year. We have a good number of Mexican preachers and teachers who will add force to the work from the beginning. Zacatecas must not wait long for workers, for the need there is appalling.

In this new field we are to enter, from the very beginning, we must carry a larger responsibility than we have ever carried for Mexico. Our field has been small because our people did not quite understand the need of this Republic at our South, nor their responsibility for it. We think there was never manifest among us so much interest in Mexico as there is today. This gives promise for the greater undertakings.

We have loved the people among whom we have worked in northern Mexico, and we shall love those in the heart of Mexico just as much when we have served them as long.

The Christian Woman's Board of Missions is still carrying the responsibility for Monterrey and our other work in the north. We continued our schools till the close of the school year, and are still caring for the churches. We have rejoiced to hear that recently our workers have baptized from thirty to fifty at Monterrey, and that quite a number have been added to the churches at Sabinas and Piedras Negras. Friends in these churches assured us, on our recent visit, that they would carry on the work independently when we begin our task at the center of the Republic. Our missionaries strive on every field to teach the churches that they must come, some time, to self-support and self-management. We believe these churches are able to be self-supporting. Many congregations in the home land, with less strength, are going bravely forward on a self-supporting basis.

We expect to transfer to other Christian forces two school buildings, one institute building and two houses. We transfer no church buildings. We have but few. Those we have are to be left to the congregations.

By those who have attended our conventions, and have been in close touch with our work, the change in our place of service for Mexico is well understood. Stating the matter most simply, it is to assist in sending the evangelical messengers with the open Bible to every part of that land.

No matter how we may estimate the somewhat differing messages of the evangelical Protestant churches, and deplore their divisions, this we know, that all proclaim that God is Father and Creator, that Jesus is His only begotten Son, and the world's Savior; that the gospel is the power of God to salvation to those who believe; and that Christ lives today and works through and in His people. All take with them the open Bible, teaching the people to read it and to be guided by its divine principles; all go in loving service in Christ's name to seek those who are lost, to bind up those who are broken and bruised, to comfort those that mourn, to teach the ignorant. In the wake of their messengers we find the wilderness and the solitary place becoming glad, streams of water being brought into the desert; instead of the brier we see the myrtle, and grapes where thorns were, and human life being lifted toward God.

We Christians have so much in common that we all claim kinship to heroes and martyrs of all ages and all nations, who have, through faith, wrought many mighty works. We all honor and claim as our own those who have opened the way through jungle and closed doors into heathenism, who have laboriously translated God's word into hundreds of languages that the people might have it. We give, as best and safest literature, to our children the lives of Livingstone, Moffett, Cary, Morrison, Judson, Martyn and a host of others, scarcely thinking of what "persuasion" they were, for we know they were persuaded that neither principalities nor powers, nor things present nor things to come, nor height, nor depth, nor any other creature could separate them from the love of God, which is in Christ Jesus, their Lord.

Since we, as a people, have always recognized that the greatest things of the Christian religion we hold in common with all evangelical bodies, we believe it is pleasing to God that we cooperate with other bodies in seeing to it that all parts of Mexico have the message of life. In thus doing, we do not violate a single principle for which, as a people, we stand, nor do we compromise the truth as our great leaders proclaimed it, and as our faithful missionaries continue to proclaim it.

We have so much faith in the message that we are confident it will not be lost where it has been taught, and we believe it is right to be eager to proclaim it in parts where yet it has not been heard. Let us "*On to the Heart of Mexico*" in faith and prayer, and with larger gifts than we have ever made before.

How a Baby Found a Home and Her Mother Relief

A PICTURE of little David and baby Bernice appears vividly before my mind's eye as I recall the pleasant week I spent in our home in Denver some time ago. These two little tots were almost inseparable. David is still in the home, but Bernice, I suppose, has gone to her mother.

The story of her presence in the home is this: The young mother came to Denver to seek employment for the support of herself and baby. No one wanted a baby crying around. A number of places were open to her if she could find a home for the child. She tried a number of institutions but for one reason or another the child was not admitted. She came out of a large Roman Catholic institution not far from the home, and hailed a car to go wearily and despairingly back into the city. The kind hearted conductor saw that she was crying and asked if he could help her. She told him the story of her efforts and failures. He said, "Why don't you try the Christian Home?" She replied she did not know anything about it. He then told her to stay on the car and he would take her back there on the return trip and he believed they would take her baby. She did so and, though our matron was not very well prepared to take so young a child, she took her and promised to keep her for a while, if the Board did not object. The Board of course consented. Mrs. J. K. H.

Miss Lola Blount Conner, Assistant Secretary of Christian Woman's Board of Missions. Miss Conner Will Have Charge of the Work with the Young Woman's Missionary Circles.

Development Department of Christian Woman's Board of Missions

THE FORTY-FIFTH ANNIVERSARY

AS October, 1919, rounds out forty-five years of service of the Christian Woman's Board of Missions, it seems fitting that special recognition should be given to this anniversary. Only a few of the seventy-five women who met in Cincinnati in 1874 and formed the organization known as the Christian Woman's Board of Missions are left to participate in this anniversary service, but many of them and scores of others who have loved and served in the ranks have through the years been "helping from over there." It is fitting that every society have a part in this anniversary service.

SPECIAL SERVICE

The September meeting should be held at a time and place where every member can be present in person or by message. This meeting should be made the greatest day in the history of the Christian Woman's Board of Missions since October 22, 1874. The talks should be brief and to the point. Every member should be given opportunity to say in a sentence how she has been benefited by fellowship in this great work. Pray that the good seed sown through the forty-five years may continue to grow and bring forth rich harvest. Don't fail to read the article in the August WORLD CALL, "Romance of the Christian Woman's Board of Missions," by A. McLean.

LOVE GIFTS

Yes, it is to be a real love gift. Not a pledge or something we have promised before, but a real gift of love expressing appreciation for the privilege of having had a part in Christian work that reaches to the uttermost part of the world. See August WORLD CALL, page 52, article, "Forty-Fifth Anniversary of Christian Woman's Board of Missions," by Mrs. J. M. Stearns.

Envelopes can be secured free from Literature Department, College of Missions Building, Indianapolis, Indiana.

LIFE MEMBERSHIPS

Life memberships are issued on receipt of an individual gift of $25. Such gifts may be made for any fund or object under the Christian Woman's Board of Missions.

Offerings from auxiliary societies are not credited on life memberships.

Payments may be made in one sum, or in two, or five equal annual installments.

It was voted at the last Executive Committee meeting that should unification take place at the Cincinnati convention, October, 1919, that those paying out on life memberships will receive certificates whenever full payment has been made, provided at least one payment has been made before September 30, 1919.

UNIFICATION

The issue of unification of the Boards will be referred to the Convention of Churches of Christ for final decision. The Christian Woman's Board of Missions expects its membership to be informed as to the suggested plan. A historical statement, together with the proposed constitution of the United Christian Missionary Society will be found in the August issue of WORLD CALL. All members and friends of the Christian Woman's Board of Missions should give careful consideration to this most important question and the proposed plans. It is also important that all societies assist in determining the great issues before us through the votes of their members attending the international convention. Large numbers should be in attendance that the votes may be thoroughly representative.

The Executive Committee of the Christian Woman's Board of Missions will steadfastly guard the interests of the work to which the membership of auxiliary societies have committed themselves. The work of local organizations will go steadily forward. It is our conviction that Woman's Missionary Societies have yet their greatest work before them. Let all societies set themselves steadfastly to the attainment of the utmost service they are able to render. Let the aims of the Five-Year Campaign be courageously realized.

If any are perplexed or troubled in these days of unrest and unprecedented issues, let them remember that "This is the victory that overcometh the world, even our faith,"—faith in the Church of Christ, faith in each other, and faith in God. Let us pray much.

PRAY

Present responsibilities upon churches of Christ should lead us to pray much. The future of our churches, and their service throughout the earth are conditioned upon the outcome of present days. Unity of faith, of purpose, and of spirit are essential. We be brethren, let us go forward in faith and love, until the knowledge of the Lord shall cover the earth.

Pray that our people everywhere may constantly confess in word and life, "I believe that Jesus Christ is the only begotten son of God and the Saviour of the world." Pray that constantly we may make the Word of God our rule of faith and practice, and that we may recognize the Great Commission as our marching orders. Pray that all officers of Boards as servants of the churches, may be given wisdom, and strength, and guidance in these days of stress and of questioning. Pray that all leaders in the work of the Church, and all pastors, may be filled with the spirit of Christ, may ring true to His Word, and may manifest His love. Pray that members of churches everywhere may give constructive help and encouragement as the new wine of the Kingdom must be put into new bottles in the new world order which is coming upon us. Pray that the infinite wisdom, and grace, and truth, and love of the Master may be gloriously manifest in the approaching convention in which such great issues are pending. Pray!

More things are wrought by prayer than this world dreams of.

Literature

THE Year Books for Woman's Missionary Societies for June, 1919–June, 1920, are ready. There was an error in price by the 100 copies in the first edition. The correct price is 5 cents, 30 cents per dozen, $2 per hundred.

Leaflets for the programs for July-December are now ready, price 50 cents for the set. Those for January-June are being prepared by our missionaries on the fields, and because of length of time required for mail service, will not be ready before November 1. The price of these will be 50 cents for the set.

Do not fail to keep up your subscription lists for WORLD CALL. Price $1 per year.

MISSION STUDY BOOKS, 1919-1920

Christian Americanization, paper 40 cents, cloth 75 cents.

A Crusade of Compassion, paper 40 cents, cloth 57 cents.

FOR BOYS AND GIRLS

Mook, a Chinese Boy and His Friends, paper 30 cents, cloth 50 cents.

Called to Colors, paper 29 cents, cloth 50 cents.

For platform use in the Sunday school:

Making Good Americans, with sheet of pictures and poster, paper 25 cents.

Address all orders for literature and supplies to Christian Woman's Board of Missions, College of Missions Building, Indianapolis, Indiana. Send subscriptions for WORLD CALL to 222 Downey Avenue, Indianapolis, Indiana.

Statement of Treasurer of the Christian Woman's Board of Missions

October 1, 1918, balance on hands	$ 72,400.20	
June 30, 1919, total receipts	498,382.44	
June 30, 1919, total disbursements		$532,228.30
June 30, 1919, balance on hands		38,554.34
	$570,782.64	$570,782.64

ITEMS

June 30, 1919:	
Actual receipts	$406,277.75
Owe to bank	15,000.00
Cash on hands	38,554.34
Deficit to general fund	27,918.82

The Call of China

BY CHARLES T. PAUL

President College of Missions

A PRESENTATION of the need and opportunities for missionary reinforcements in China.

ESTIMATES OF THE BOOKLET

J. Lovell Murray, Educational Secretary Student Volunteer Movement New York: "I certainly recognized the moment the book came that it was out of the ordinary. The value of it has been impressed upon me increasingly as I have gone through it. It is calculated to surprise many students into a realization of the scope and dignity and modernity of the missionary undertaking in China.

A. E. Cory, Secretary Interchurch World Movement: "I consider it the greatest piece of missionary propaganda I know of. It is so excellent that it is in a class by itself."

Burton St. John, Statistical Secretary of the Committee of Reference and Counsel: "This attractive volume is quite perfect in its presentation. I have only words of praise for it."

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Christian Board of Publication

St. Louis, Missouri

The profits of this business belong to the brotherhood. Within six years we have paid $27,450 to the Missionary Societies and $33,000 on buildings and improvements. Larger amounts will be available for these purposes as the patronage of the brotherhood increases.

Statement About Flanner House

IN THE June number of WORLD CALL there appeared an article written by Miss Lois Anna Ely, entitled "And It Shineth Unto All," dealing with the Flanner House—its district and its work. Because of the fear that some of the statements made and the inferences drawn in this article may have caused a wrong conception to have arisen in the minds of the readers of the article relative to the true nature of the Flanner House community, we desire that you give this communication a place in WORLD CALL.

We do not desire to reflect upon the sincerity or right intention of Miss Ely. There was not a statement nor an inference in her article that was made with the thought of casting the least reflection upon any district or race of people. The article was written, to our best knowledge, wholly from a constructive viewpoint, with never a thought of giving a wrong impression or of injury to anyone. Miss Ely spent only a very short time in the vicinity of the Flanner House; a few hours at the institution itself looking over from the inside the work that it is doing, and a brief hour going over the community viewing the homes and the people within the vicinity. It was only natural when she began to construct her article that the more abnormal phases of the community would so crowd in as to shut out almost entirely the finer aspects of the community's life. The diagnosis of the situation is just about what any well intentioned person would make who would spend an hour going through the more needy sections of the community for the first time.

Flanner House is situated in the largest colored section of Indianapolis. As nearly as we can ascertain, there are from fifteen thousand to eighteen thousand colored people residing in this one section alone. While it is the largest it is also the most representative section of this race of people within the city. The greater bulk of the colored citizens of wealth, of professional standing and of culture reside here. There is also quite a large group of people who would be designated as in the average class of citizens—people who live about the normal average life in every way. Then there is a third group. also of large proportions, whom we designate as the needy group. By this, we do not mean that they are necessarily in need of financial assistance, but who are sub-normal in one or more ways—in health, in adjustment, in executive ability, in morals, etc.

While there are no clear lines of demarcation separating these groups one from the other, there is the natural tendency as with all peoples for kind to flock with kind. This has created more or less definite sections within the district known as high class, average, and on down approaching very closely to slum sections. The Flanner House district proper heads up in one of the very good residential sections. There are also within this defined district two needy and two semi-needy sections, with the great group of average homes interspersed between.

The Flanner House has its new location within the good residential section of the district. The reason for it being thus located is that this section happens to be in the very center of the district and in closest proximity to the largest number of colored people in this part of the city. Immediately surrounding the Flanner House some of the leading colored physicians, attorneys, teachers, business men and other leading colored people of the city have their residence. They are people of culture, of education and of refinement. They live in good homes (for the most part owners of the same), have spacious yards and are taking a large part in the real, vital affairs of life. This immediate section, however, is not more than three by six squares in extent and beyond it one comes in rather close succession to the needier portions of the community life.

While the Flanner House *is* the only social settlement within the community, it would be a mistake to infer that this is the only institution which stresses the higher sides of life. Under this head the following colored institutions should be listed: The Young Men's Christian Association, doing a most effective piece of work and having an enrollment of about two thousand members; the Young Women's Christian Association Recreational Center—a new organization, but one that bids fair to do a splendid piece of work among the young girls; and the War Camp Community Service Center, working with returned soldiers. There are four efficient elementary schools run upon a par with any of the schools of the city—three of these for the lower and one for the higher elementary grades. These schools are all manned with colored teachers and executives. Besides these, there are a great number of churches and clubs which are doing a real, constructive work in their distinctive spheres.

We do not wish to be construed as attempting to minimize the need for such a work as the Flanner House is seeking to do. Only workers with a social vision in daily touch with the more needy aspects of the community life can realize the greatness of the need. Our new location has also verified the wisdom of its selection as a center for our work. Every department of our work has grown since the change to this more central place and also new departments have been opened up which are starting well.

This communication is written with the sincerest desire to cooperate with the colored race to the end that their race may have the opportunities that they justly deserve in every way.

THE FLANNER HOUSE BOARD,
By Chas. O. Lee, Supt.

Shall There Be Intervention?

IT LOOKS as though all our great missionary program in Mexico is to be destroyed. Intervention in Mexico is coming just as fast as certain interests can possibly force it. You have no doubt been following the hearings in Congress concerning the Mexican question and have seen how, by the calling of only a certain class of witnesses, all is made to play into the hands of the interventionists. I have just returned from a meeting called by the League of Free Nations Association to discuss what should be done to stop what seems to be the inevitable—armed intervention in Mexico. There were present some newspaper men and others, who have recently been to Mexico and have also been in Washington working against intervention. The revelations that a newspaper man made concerning the amount of money being spent by the oil interests to manufacture propaganda in favor of intervention are simply appalling. While I have had evidence of this propaganda for some time, I had no conception of its enormity until the facts were laid before me. The man who has gone into the matter most thoroughly says that the oil men have large offices in Washington and New York, with unlimited supplies of money to carry on this propaganda; that they are playing not simply for the oil wells in Tampico and Vera Cruz but for a much larger stake; that they have found out that Mexico is full of oil; that while they admit that Carranza so far has not confiscated their properties and has promised not to do so, what they want is the United States to get hold of Mexico so that they can easily obtain these billions of dollars of oil properties, which are certain to be developed in the future. You see, then, what very large stakes they are playing for and why they are willing to spend unlimited amounts of money and to stop at nothing in order to bring about their purposes. When the country has been worked up just a little bit more, then it will be easy to pull off a few raids by Villa and other bandits in Mexico, as has already been done, and inflame the people of the United States to such an extent that we shall be swept into war before we know it.

Dr. George E. Moser, of Pomona, California, Who Goes to Africa this Fall Under the Foreign Christian Missionary Society and Christian Woman's Board of Missions.

The people who are most interested in this Mexican question are the missionary bodies. If the oil men are putting their side of the question before the American people certainly the missionaries ought to put their side forward. I have not heard it better expressed than by a prominent Mexican preacher who recently spoke to me with trembling voice about what intervention would mean. His argument was about as follows:

"Intervention in Mexico by the United States would mean the destruction of all American mission work. For many years past the Mexican Protestant ministers have been accused of being bought by Yankee gold. We have, however, swallowed our pride and continued in the employ of American Mission Boards because we believed that these Boards were representative of the best Christian spirit and were trying to give to Mexico the pure gospel of Christ, our country's greatest need. When the Mexican revolution began the Protestant churches threw

Mrs. Edith Apperson Moser, Who Is Also on Her Way to Africa. Before Her Marriage She Served a Term at Monieka.

themselves into it almost unanimously because they believed that the program of the revolution represented what these churches had been preaching through the years and that the triumph of the revolution meant the triumph of the gospel.

"There were some entire congregations who, led by their pastors, volunteered for service in the Revolutionary Army, the men going to the front, the women backing them up at home.

"Many Protestant preachers are now prominent in the Mexican government. The people of Mexico have seen that the Protestants were in favor of the revolution and were willing to fight for its program. All of the liberal element have therefore come to have a new respect and a deep interest in the cause of Evangelical Christianity. Never in the history of Mexico has there been such eagerness to hear the gospel. I preach to a congregation of seven to eight hundred people every Sunday morning. I have in my Sunday school about five hundred people and we expect to have six or seven hundred soon. In the afternoon our church is crowded with various different meetings of young people and other auxiliary societies. At night we have another great preaching service. All of our meetings are crowded to the doors. The same may be said about the other churches in Mexico City, Puebla, Guadalajara, Monterrey and practically all the other cities of Mexico. Now what will be the result if intervention comes from the United States?

"In the first place frankly the Mexican Protestant ministers would be the first ones to place themselves in battle array against the invaders. They will be found at the very front in the defense of their country. There would be two reasons for this. The first is patriotic. These ministers believe that patriotism is one of the first duties of the Christian. They do not believe that their country ought to be invaded by foreigners. They will fight to the bitter end to defend it. Although conditions have been bad yet everybody knows that they are improving all the time and our Christian work is receiving more favor than it has ever received before. We are permitted to travel in all parts of the country, to do our work. So, for patriotic reasons, we would be the first to oppose the invaders.

"Secondly, we should be found in the front ranks because of our *amor propria*. We have suffered for a long time this taunt of other Mexicans that we have been bought with Yankee gold. In order to prove that this was not true, that we are true Mexicans at heart and willing to give our lives for our country, we would take the first opportunity to show our patriotism. Intervention on the part of the American people would set back Christian work in Mexico a hundred years. It is impossible for the people of the United States to realize how deep-seated would be the feeling against them. While Americans might say that they were doing this for the good of Mexico, Mexicans would never admit it. They believe that they should have a right to work out their own salvation with spiritual help from their Christian neighbors. Now that American Mission Boards have planned to give this spiritual help in a larger measure and the opportunities for preaching the gospel are so great, it would be an immeasurable crime for the American people to make war on Mexico."

This Mexican preacher has presented the real big question in discussing intervention in Mexico. Granted the truth of all the oil interests say about Carranza's determination to confiscate their property (though be assured that the greatest part of what the papers now publish is absolutely untrue), yet there is this other side, this tremendously important side for all those who are interested in the Kingdom of God. So I feel that now is the time for missionary leaders to speak. *Now*, and not a little later—for then it may be *too* late!

At the conference it was pretty well established, by testimony of newspaper men themselves, that it is almost impossible to get anything into the daily press that is not against Carranza. It seems that the best thing to be done by all friends of Mexico, is to bring pressure upon Congress not to intervene. That can be done by individuals. Write earnest letters to your Congressmen and to other acquaintances in political circles, pointing out what intervention in Mexico would mean for missionary work.

S. G. INMAN.

Among some of the Mexican people the belief in witches and what they call the "power of the evil eye" is common. A missionary tells of finding two brothers crying and on asking the reasons he was told by one of them "A drop of blood fell from the ceiling on the towel with which he was drying the dishes, and it means there will be a death in the family, for about the same thing happened just a year ago and our little brother died." The blood had come from a scratch, but they would not believe it.

Miss Henrietta Stoy has been a teacher in the Livingston, Tennessee, School of the Christian Woman's Board of Missions since its beginning. On June 29, 1919, she was married to Mr. James A. Allred of Jamestown, Tennessee.

Mrs. Johanna Morton, the mother of Mr. C. Manley Morton of Paraguay, died at the home of her daughter, Mrs. B. F. Tugwell, of Wilson, North Carolina, on June 27.

Charles W. Hale, a representative of the Christian Science Committee on Publication, recently called at the WORLD CALL office and courteously but definitely objected to the references about Christian Science which appeared in the article written by Dr. W. E. Macklin in the July WORLD CALL.

There were 728 registrations at the Chambersburg Summer School of Missions.

The theme for Home Mission Week, November 16-23, is "The Soul of Democracy; Christian Service, Personal and Social." November 20 has been designated as a Day of Prayer.

The demands made upon the Christian Church Orphans' Home of Kentucky, located at Louisville, as a result of the influenza epidemic last winter were so great that the Board of Directors decided last spring to build an addition large enough to double the present capacity. The new building is now in course of construction and will cost about $65,000. When completed the Kentucky home will be strictly modern and have a comfortable capacity of 150 children.

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Getting Away from War

AFTER eight months of active service, seven days a week, trying to do all that one can and in every way one can for the soldiers, a fellow begins to feel the need of a change. For the sake of the soldiers that he is trying to serve he needs a rest. A man gets stale, he finds he is letting good opportunities slip, he lacks the joy of service that magnifies the little that he can do so that it seems worth while. Therefore the Young Men's Christian Association urges its secretaries to take a vacation.

I have just had such a vacation and it has made a new man out of me. Tomorrow I return to Rome with a zest for my work and with the feeling that I could do the work of two men if need be and keep smiling.

In choosing a vacation spot I determined to spend my week as far removed from war and soldiers as I could. It seemed to me that it would be glorious if I could just run away from war for a week.

Capri, a litttle island of five and a half square miles due south of Naples was my choice. I reasoned thus in choosing it: It is a famous vacation spot, therefore would be the least serious on account of the war. It is sort of off by itself, a world of its own as it were, and practically raises everything it needs, therefore it would not be affected by the bigger outside world as much as other places. So I headed for the refuge of Tiberius Caesar, feeling confident that I was running away from the result or talk about war.

As the outlines of the beautiful island came in full view I was delighted. The straight cliff of over a thousand feet, crowned by the little chapel built on the ruins of Tiberius's ancient villa, thrilled me, I watched with delight the swarm of row boats coming out to meet us, looking like big water bugs. The sea was rough and they danced and dodged, doing everything but keeping still. My turn came at last and I made a safe landing in one of the litttle boats. There my disillusionment began.

I was surrounded by a dozen girls and women all crying at once, "I say", "I say", "I say", "Buy cameos of me", "Beautiful corals, I sell cheap, very cheap, war make no business, what'll you give?" Over and over again the poor, starved coral sellers emphasized that for four years no tourists had been allowed to come and they were hungry. Later on talking with several of them at greater length I found that their story was true and the poor inhabitants of Capri, perhaps, had suffered more than most any other people on account of the war.

The island normally has a population of between six and seven thousand people. While they do some fishing and some gardening by far the largest source of their income is derived from the thirty to forty thousand tourists that visit their island each year in peace times. This stream of wealth had been cut off in a day, and Capri realized that the world was engaged in war from the first.

The Grotta Bleue Hotel had been recommended to me so I stopped there. It is a good, clean place accommodating fifty guests. I was not disappointed in the hotel but my presence was entirely too conspicuous. For the first three days I was the only boarder. I felt like a rich man living in a mansion, with all kinds of rooms and a retinue of servants and no one to enjoy the place with him. The empty chairs in the dining room kept saying, "war". Before the war the hotel was always filled, now it is nearly always empty.

In walking about the island in the following days I found many of the beautiful hotels closed. A few having faith in the coming peace and what it would do for them, were painting and fixing up. But nothing could have proclaimed war so forcefully as those silent vacation villas.

My waiter the first night he served me still further convinced me that I had not succeeded in getting away from war for he volunteered his story. He had fought in the Italian armies for four years, receiving in our money 2 cents a day. He had a wife and six children and the government had provided for them about 10 cents a day. Under those circumstances you can imagine the pathos of the things he had to tell.

The first man that I found who could talk English did so with a great effort, on account of a terrible wound that he had received in the face. Almost one side of his face had been blown off. He had served for forty-two months. He had a wife and four children and was receiving 7 cents a day pension. He did not know what he was going to do for he was unable to return to his old occupation of guiding.

I visited the three little towns and they reminded me of some of our boom towns out west after the boom was over. A number of the stores were closed because their entire maintenance had been selling souvenirs to visitors and the visitors were no longer coming. When I tried to forget these things and only think of the natural beauty of the island and of its places of historic interest, both of which it has in abundance, someone was almost sure to approach me, seeing that I was an American and ask. "Do you think the Americans will come over this year?" "Can the Americans get passports now?" "Why don't more of the soldiers come down and see Capri?"

One day I was climbing a hill with a little boy. All of a sudden he stopped and pointed out to me a little graveyard and explained that soldiers were buried there. It meant much even to that little fellow and he honored the memory of the fallen heroes.

This little island with its meager population sent out nearly a thousand into the ranks and of the number over ninety will never return.

Did I use poor judgment in coming here, or is it because the world is so knit together in these days that a part cannot suffer with out the whole suffering, that I failed to run off from war? I decided it was the latter. A keener realization of many things entered into my mind as I dwelt upon that solemn fact.

I want to repeat, "The Capri hotels are beginning to paint up." Hope is blossoming out here among this little people that have suffered so much. It seems like a parable to me, "Capri hotels are beginning to paint up". As it is in this little world, so it will be in the big world. It will begin to paint up, renovate itself and the sorrows will be glorified in the joys of a new and better life.

CHAS. E. COBBEY.

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I. N. McCASH, LL.D., President

The Backwash of the Liquor Traffic

By Milo Smith.

EDMUND BURKE said, in speaking of tyranny, that it is the nature of a cancer to tear and wound the body out of which it is cut. The social organism in the United States has rid itself recently of an abnormal growth which threatened its life.

But we should not deceive ourselves in the delusion that all which the liquor traffic produced in our life has gone. Evil and evil institutions cannot be exterminated so easily. Parasitic growths frequently so disease the body upon which they feed that after their removal it is difficult to regain normal health.

The liquor power corrupted both the thinking and the practice of the people. Politicians trembled before it, ascribing to it nearly super power. Although the constitutional amendment has been ratified by all the states in the Union, save three, there still are quite a few people who feel that, in some unforeseen and unforeseeable way, the liquor power will arise from the grave into which the American people have placed it, will throw aside its grave clothes, and will inflict society as of old. This is but evidence not of the power of the traffic but of how thoroughly the traffic had deceived many as to its gigantic strength. Although the bogies of the liquor traffic will still haunt those who live in the midst of its former rendezvous, yet only its ghost will come back, or be permitted to come back. It has been slain in a fair fight where it has had opportunity to contest every inch of the ground; and it has made use of all its privileges. Still, there is a spawn of this parasite which we do well to consider. Disrespect for law and orderly procedure in government has grown during recent years.

While I do not believe that the liquor traffic is chargeable with all of the anarchy of today, yet those who had been engaged in the sale of liquors, broke the laws governing the hours of sale during the week, and especially the laws relative to Sunday observance, so that we may truthfully say that many men were schooled in law violation by the saloon. Today in many communities young men are trying to make money in the sale of liquor. Every man who handles this knows that it can be successful only in proportion as disrespect for law exists. In the province of Sonora, Mexico, where prohibition has prevailed during the past four years, bandit outlawry, so common in Mexico, has disappeared. There is, therefore, a very close relation between the liquor traffic and disrespect for law.

The saloon also has always borne a very close relation to the red-light districts in our cities. The social evil has thrived in an atmosphere laden with beer and wine. Since the closing of the saloon this backwash of the saloon must have an increasing consideration by those organizations which fought the liquor traffic. We are told by Judge Lahr, of the Indianapolis, Indiana, Juvenile Court, that the social evil has become more threatening since the closing of the saloon. This means that dispensers of liquor have become the agents of social vice dens.

Of course, there are many feeders of the social evil which we cannot consider in this article. Our only contention is that this commercialized vice grew up in the atmosphere of the saloon and that the resources released by the closing of the saloon should be used in rooting out and eradicating this menace to the health and morals of the people.

The encouragement of thrift among the poorer classes of society was practically impossible so long as we sanctioned and permitted the saloon to congest the highways leading from the working-places of the laborer to his home. Your messages of thrift fell upon deaf ears when you talked to the wife and children of the excessive drinking man. They knew that you could close the saloon which received the major part of the contents of his weekly envelope. The black cloud of despair enveloped them and your message of hope found no soil fit for its nurture. With the saloon gone, the social welfare agencies of the church should cultivate thrift among those who were either directly or indirectly the patrons of the saloon. It is only by the cleaning up and ironing out of this backwash of the liquor traffic, and giving man a taste of the better way of living, that we shall be able to demonstrate to the world the virtues of a saloonless nation.

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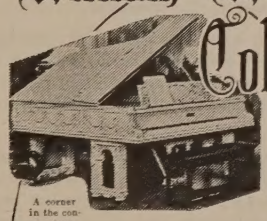

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Of WORLD CALL, published monthly at Indianapolis, for April 1, 1919.

State of Indiana)
County of Marion) ss:

Before me, a Notary Public in and for the state and county aforesaid, personally appeared W. R. Warren, who having been duly sworn according to law, deposes and says that he is the Editor of the WORLD CALL and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption required by the Act of August 24, 1912, embodied in Section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor and business managers are:

Publisher—Men and Millions Movement, Inc., Cincinnati, Ohio.

Editor—W. R. Warren, Indianapolis, Ind.

Managing Editor—None. (Mrs. Effie L. Cunningham is Associate Editor, Indianapolis, Ind.)

Business Managers—Daisy June Trout, Circulation Manager, Indianapolis, Ind.

2. That the owners are Men and Millions Movement, Inc., Cincinnati, Ohio. This is a religious corporation, not for profit, and has no stockholders. A McLean, 222 W. 4th St., Cincinnati, O., president; Grant K. Lewis, Carew Bldg., Cincinnati, O., recording secretary; A. E. Cory, 222 W. 4th St., Cincinnati, O., general secretary; J. W. Allen, 222 W. 4th St., Cincinnati, O., treasurer.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: None.

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W. R. WARREN, Editor.

Sworn to and subscribed before me this 28th day of March, 1919.

MAMIE CASSELL, Notary Public.

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The Interchurch World Movement

An Analysis

Plan

The Movement has nothing to do with any proposal for organic church union, or any discussions as to matters of doctrine, and does not purpose the establishment of any super-commission to control the working machinery of the constituent bodies. It simply offers an opportunity for all the churches to ascertain all the facts about their common problems and then to take counsel together what they shall do about them.

Name

"Interchurch" was selected as pointing to a cooperative relationship between churches as distinguished from church union. The word "World" was taken as conveying the idea that it is concerned with the spread of Christianity to all mortal men. "Movement" was to emphasize that the various entities are joining hands for a definite task and not affecting a permanent organization. "North America," of course, was taken because the churches of the United States and Canada are supplying the motive power.

Purpose

The first undertaking of the movement, and the one upon which everything else depends, has been a comprehensive census of the spiritual, moral, social and industrial environments of humanity down to the last community and the ultimate household. The purpose of this, as it has been phrased, is to make it possible for Protestant forces to "visualize their whole task." Going upon the mathematical assumption that no problem is solved until all its essential factors are known, the Interchurch World Movement is setting about the scientific discovery of all the factors that will enable Protestantism to envisage its whole problem in terms of the component parts.

Scope

As outlined at the inter-board conference of the Interchurch World Movement at Cleveland in May, the Interchurch surveys include "not only those fields commonly classed as 'missionary,' but all evangelistic efforts; the religious nurture of children; the enlistment and special preparation of youth for life service; the educational system of the churches at home and abroad, general, theological, vocational and professional; philanthropic institutions, hospitals, orphanages, asylums and child welfare agencies; the means for the support of the ministry in retirement as well as in active service, and the contribution of the church to the solution of the definite social and industrial problems of the new day of readjustment and reconstruction."